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A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries, April, 1879. (enlarged).

BY REV. ERNEST FABER, OF THE RHENISH MISSION.

(Continued from Page 428).

祭義 THE IDEA OF SACRIFICING.

1. The sacrifices (to ancestors) are not desirable too often, if often they become troublesome, if troublesome they are irreverent. Sacrifices are not desirable too seldom; if seldom they become neglected, if neglected they are then forgotten. The superior man therefore, accords himself to the course of Heaven, offering in spring the *Joh*—in autum the *Shang*—sacrifices. When the dew falls as hoar-frost the superior man, in passing through it, will feel sadness in his heart not in regard to the cold (but to his ancestors). In spring when the dew moistens like rain, the superior man, in passing through it, will feel gladness in his heart as if he were about to see them. There is joy in receiving the coming and sorrow in taking leave from departing ones. *Joh* has, therefore, music, and *Shang* has none. (The departed come and go with the life of nature).

2. The strict fasting (for three days) is for the inner (heart), the broken or lenient fasting is for the outer (things). In the fasting days one thinks on their abode, on their laughing and conversation, on their intentions, on their propensities, on their desires. After fasting three days one sees those for whom fasting is done, (because the thoughts have come to the utmost 思之至故也).

On the day of sacrificing one enters the private-room and will tenderly see their place, and going out the door in procession one

will softly hear the voice of their figure;* going out the door to listen, one will hear lispingly the voice of their breathing. Hence the filial piety of the former Kings did not loose their appearance (colour) from the eyes, nor their (the ancestors) voice from the ears, nor their heart's intentions and desires from the heart; the utmost love was preserved, the utmost honesty apparent; appearance and presence not being effaced from the heart, how could they have been not respectful.

The superior man respectfully nurses them during life and respectfully relishes them (after their) death, his purpose is all his life long not to disgrace them.

3. The superior man is in mourning all his life, is said of the memorial days. The memorial days are not used (for other purposes) not that it (to work) were unpropitious; but it refers to the intention aimed at in those days; one does not dare to accomplish his private wishes.

4. It is only the Saint who is able to relish God, and only the filial son who is able to relish the relatives. Relishing means inclining to them, inclining (cherishing), to them one can then relish them. The filial son, therefore, goes down to the Shi (representative of the ancestor) without perplexity. The lord leads the victim, the lady brings the pitchers for the offering; the lord offers to the representative, the lady presents the vessels; governors assist the lord, noblewomen the lady; all-complete is their reverence, cheerful their devotedness, assiduous their desire to relish them (the dead parents).

5. King Wen served the dead in his sacrifices as if they had been living, he reflected on the dead as if not wishing to live. On the memorial days he was surely grieving, he called the sacrificial name as if seeing his parents, he sacrificed to them devotedly, as if seeing what the parents loved, as if longing† for their features. Such was King Wen! The Ode II 5 II,‡ says:

"At dawnbreak not sleeping
The two parents are in my mind."

It is the ode of King Wen. At day-break sacrificing to them, one does not sleep, then, after bringing them near by relishments, reflection follows again. On the day of sacrificing pleasure and grief are divided; to relish them must be pleasing, after they have come (and go to depart) it must be saddening.

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* 周...謂薦設時也, during the spreading out of the offering. After that the door was shut for eating. Then the son goes out listening.

† 欲色 is differently explained, longing to see the colour of their faces, or longing for gratification of beauty.

‡ The ode is a satire on King You 幽.

6. Confucius (Chung-ni) in presenting the offering at the autumn sacrifice and advancing, his affection was sincere, his movement in quick tempo. After the sacrifice was done Tsi Kung asked and said, "According to the Master's words sacrificing is done heedfully and elegantly; how is it that your sacrificing is not heedful and not elegant?" Confucius (Tsi) answered, heedful means that the attitude is not familiar, elegant means that the attitude is restricting itself, how can a communion with the Spirits be effected? How then can there be heedfulness and elegance? *

Returning the (cooked) food (viands) under the play of the full orchestra, offering their plates of offerings in the order of ceremonies and music, having all kinds of officers arranged—the superior man exhibits his heedfulness and elegance. Why should he feel anxiety?—Have sayings perhaps only one bearing?

7. The filial son when about sacrificing deliberates that nothing is left unprepared; at the fixed time none of the things must be unready (so that) it can be managed with a tranquil (empty) mind. The house and rooms are cleaned, the walls whitewashed, all kinds of things kept ready, husband and wife fast and bathe, dress in full, take oblations and present them, with gravity, with awe, as if not successful, as if losing it; their feelings of filial reverence are thus at the climax. They offer their plates of offerings, have rites and music in proper order (succession), all kinds of officers in readiness, they take up the oblations and present them. Thereupon the intentions are spoken out (by the priest).† By their anxiety to come into communion with the Spirits, perhaps to relish them, is the intention of the filial sons.

8. The sacrifice of the filial son is perfectly sincere in its sincerity,‡ is perfectly faithful in its faith, is perfectly respectful in its respect, is perfect in its rites without excess or defect; in advancing and retiring there must be respect as of really hearing their command, as of perhaps employed by them.

9. The sacrifice of the filial son may be known (by the following); in his advancing, if he is reverently gentle, in his offering, if he is reverently desiring; he retires and stands there as if about to receive orders; after the removal (of the sacrifice) he retires, but the expression of general reverence does not leave his face.

If the filial son in his sacrificing stands there without bending, it is stiffness, if he advances without gentility it is strangeness, offering

* This great heedfulness would fit to strangers not to one's own relatives, where a certain amount of familiarity is allowed.

† After the plates of offerings he causes the priest to announce the intentions to the Spirits.

‡ The heart is sincere and then the actions are sincere too.

without desire is want of love, retired standing and not as if receiving orders is pride; after removal to retire without the expression of general reverence is forgetting the origin. Sacrificing in such a way is lost (labour).

10. A filial son of deep love must have a peaceful temper; he who has a peaceful temper must have a gentle appearance, must have a pleasing attitude.

That the filial son should behave before his parents like holding the jade, like offering full plates, with gravity, with awe, as if not successful, as if losing it with earnest awfulness and strict reservation, is not (the proper thing for) serving one's parents, but it is the way of grown people.

11. The former kings governed the empire by five rules; they esteemed the virtuous, they dignified the old, honoured the elder ones and sympathised with the younger ones. By these five (principles) the former kings settled the empire.

Why did they esteem the virtuous? because they are near to the truth *(tao)*, the dignified are near to the ruler. They esteemed the old ones, because they are near to the parents; they honoured the elder ones, because they are near to the old brothers; they sympathised with the young ones, because they are near to children. Highest filial piety is, therefore, near to the king, for even the emperor will have a father; highest brotherly behaviour is near to a lord of princes, for even princes of state will have elder brothers. Because the teaching of the former kings complies therewith without alteration, the states and families of the empire are governed.

12. (Confucius) The master said, in order to establish love begin at the parents, it teaches concord to the subjects. In order to establish respect begin at the elder ones, it teaches the subjects subordination. If taught by sympathy and concord, the subjects will esteem having parents; if taught by respect to the elder ones, the subjects will esteem compliance with orders (commands). If they are filial in serving the parents and subordinate in obeying orders, then nothing will be unaccomplished in the empire.

13. That during the Border-sacrifice mourners do not dare to wail, those in mourning dress do not dare to enter the gate of the state (country) is the utmost of respect. On the day of sacrifice the ruler leads the victim, the successor answers the ruler, the governors follow in their order. After entering the door of the temple (the victim) is tied to the stone-pillar, the governors strip up their sleeves and remove the out-stretching hair of the bullock's ear they butcher it with the phoenix-knife, take the blood, and the fat from the intestines, return,

then steep the sacrifice in broth, sacrifice raw meat* and draw back. This is the highest of reverence.

14. The Border-sacrifice is an acknowledgment to Heaven,† and principally to the sun,‡ associated by the moon. The rulers of Hia sacrificed in their darkness (of sun and moon), those of Yin in their brightness, those of Chow in early morning and dusk.

15. One sacrifices to the sun on an altar, to the moon in a hole, thus distinguishing between obscurity and light, dealing with superior and inferior.

One sacrifices to the sun in the east to the moon in the west ‖ to distinguish between outside and inside and indicate their position. The sun rises in the east, the moon grows in the west, length and shortness, ending and beginning of the dual-powers (In-Yang) correspond to each other, accomplishing the harmony of the world.

16. An end of the rites of the empire is reverting to the beginning, an end is the ghosts and spirits, an end is the harmonious use, an end is righteousness, an end is humility, an end is reverting to the beginning which enlarges its foundation, an end are the ghosts and spirits which give honor to the superiors, an end is the use of things which establishes the connections of the people (subjects), an end is righteousness, those above and those below are thus not in opposition to each other, and an end is condescendence which removes quarrellings. Are these five ends united in governing the empire, though there should be an inclination to the perverse and unruly it will be trifling.

17. Tsai-go said: I have heard the names, 'daemon and spirits' and do not know what they mean. The Master answered, "the breath is the receptacle of the Spirit, the animation is the receptacle of the daemon (soul), to unite daemon (soul) with spirit is the culmination of teaching.§ (Comp. Tso-Chiu VII. 25, Sheung 29). Everything living must die, the dead must return to the Earth, this is called

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* The two kinds of meat were sacrificed together.

† Acknowledgment to all Spirits of Heaven for the produce of the year.

‡ Heaven has no form, but of the phenomena therein nothing surpasses the sun; it is there fore the Lord of all Spirits, 百神之主.

‖ To the sun in the morning of the winter-solstice, to the moon in the evening of the summer—solstice

§ 氣在口噓吸出入, breathing in and out through the mouth. It has no reason, 性識, but reason is dependent on the breath. Man's intellect 精靈, is therefore called Spirit. The hearing of the ears and seeing of the eyes is called animation魄, it is the animated bodily organism, 形體 (in distinction from 骨肉. We have thus the tritomy of Western scholars, spirit, soul, body). Though separated in death to unite them again in sacrifice is the sublimest teaching of the Saints. 人之死其神與形體分散各別...今雖身死聚合鬼神似若生人而祭之...

daemon, bones and flesh decay in the dark place below and become common soil. Their breath extends in the upper region and becomes refulgent light, the rising odours (which may be) smelt—these are the essences of the various things, the manifestations of Spirit.

To suit the essence of things to the highest degree of management, the illustrious orders (are referred) to the Spirits to become the patterns of the black heads (subjects),* all the multidudes of officers are thus kept in awe, all subjects in submission.

The Saints holding these (proceedings) for insufficient built public and private houses and erected temples to distinguish between relations and strangers,, distant ones and near ones, they taught the people to turn back to antiquity, to revert to the beginning and forget not where they have been born. The submission of the multitude is from these causes, they therefore listen and with promptitude.

After these two dogmas (on *hi* and *pak*) are established, they are complemented by two rites, the arrangements of the morning-service, burnt-offering and incense mixed with the fume of artemisia to refresh the Spirit (hi),† These the multitudes are taught, turning back to the beginning.

By the offering of grain, viands, liver, lungs, head, heart, accompanied with two jars of wine to which are added fragrant spirits the soul is refreshed and the people taught to love each other, ‡ superiors and inferiors are moved by their feelings. This is the highest point of propriety.

18. The superior man turns back to antiquity and turns to the beginning; he does not forget where he is born; thereby he tenders his respect, stirs his feelings, exerts his strength in attending to his business in order to refresh his relations: he does not dare to lack in thoroughness.

In former times the Emperor, therefore, possessing an aggregate of 1000 *li* with his crown tied by red strings, in person laid hand on the plough. The princes of state, possesing an aggregate (of land) 100 *li*, did so, the crown tied by blue strings, in order to serve Heaven, earth, mountains, streams, land, grain and the former ancients, producing

* If Spirit and soul of men and things were called strait forward 魂魄 the name would not be honoured, they are therefore called by the name of honour *kwei*, *shen*. Blackheaded the people were called because they wore a black cloth on the head. This appellation became universal in the Tshin dynasty. Some critics conclude from this point that this chapter of the Li-ki was written between 250 and 220 B.C.

† The Spirit is refreshed by raw meat called 朝踐, the Soul by cooked things, 饋熱.

‡ Some say the fragrant spirits here are those which are, at the beginning of the sacrifice, poured on the ground. The soul is also supposed to be below the earth. 以魄在地下.

sweet spirits, cream and cakes. Getting them in such a way (by one's own labour) is the utmost of respect.

The ancient emperors and princes of state always kept a mansion for rearing animals. The time of the year arriving, they fasted and purified themselves and performed the morning-service in person. The victims for the sacrifices of emperor and princes of state must be take from it. This is highest respect. The ruler calls the cattle, receives and inspects them. If propitious, they are then fed (separately, fattened). The ruler wears the leather hat and plain dress on the first and fifteenth of the month, when he brings out the victim, exerting in such a way his strength. This is the highest point of filial piety. The ancient emperors and princes of state kept certain a room for silk-worms; near a stream they built a mansion for them with a wall 10 feet high, thorns on it, outside closed. At the approach of first dawn in the morning, the ruler in leather hat and plain clothes, divines about the propitious first ladies and noble-ladies of the three palaces and causes them to bring silk-worms in the silk-worm chamber. The eggs taken up are washed in the river and brought to the mulberry trees in the public plantation in an airy place to rear them. After one quarter of the year the noble-ladies, having finished the (work for the), silk-worms, take up of the cocoons and show them to the ruler, then they present the cocoon to the first lady. The first lady says, these serve to make sacrificial clothes for the ruler, then she, dressed in queen's dress, receives them (the cocoons) and returns a sheep as a compliment (for those noble-ladies and says) "did those who presented the cocoons in ancient times use this kind?"

A good day having come the first lady reels, immersing thrice and (drawing the thread) with the hand. She then distributes them to the propitious of the first and noble-ladies of the three palaces, causes them to reel and to colour, red and green, black and yellow to make garments embroidered with axes, quadrates and figures. After they are completed the ruler dresses in them and sacrifices to the former kings and former dukes—this is the highest respect.

19. The superior man says, propriety and music must not be absent from our person for a moment. If music is brought to regulate the heart, feelings of ease, rectitude, compassion and honesty are exuberantly produced. Where this is the case there is joy, where joy there is peace, where peace there is duration, where duration there is heaven, where heaven there are spirits. Heaven does not speak and is believed. Spirits show no anger and are feared (venerated). If Music is brought to regulate the heart, propriety to regulate the body, there will then be a healthy respect. If that is the case there is earnest

veneration. If there is for a moment no harmony nor joy in the heart, mean and simulating feelings enter it. If the external appearance is for a moment without vigour and respect, then a lazy and negligent tendency enters it.

Music therefore rests on motion within, propriety on motion without; music is extreme harmony, propriety is extreme agreement (obedience). If there is harmony within and agreement without the people look up to the colour of their (ruler's) faces and do not quarrel, they look at their deportment and the multitude does not become lazy and negligent. Thus virtue gloriously moves within and none of the poeple will not obey, principles come forth without and none of the multitude will not agree (follow).

It is therefore said, bring to bear the *tao* of propriety and music and the empire will be solid; raising up and throwing down is without difficulty. Music moves within, propriety moves without. Propriety, therefore, principally diminishes (negatives), music augments (is positive). Propriety diminishes and advances, in advancing it beautifies. Music augments and turns (to its key-note), beautifies in turning. If propriety empties without advancement, dissolution is the result; if music fills without turning, dissipation is the result. Propriety has therefore its complement (integration) and music its turning. If propriety gets its integration, joy is the result, if music gets its turning, peace is the result. The sense of the integration relating to propriety and of the turning in music is the same.

§20–26 see Tsang Tsi IV. 1–12* Record. Vol. x. p. 169 ff.

27. In former times the Lords of Yu honored virtue and regarded age; those of Hia honored dignity and regarded age; those of Yen honored wealth and regarded age; those of Chow honored relationship and regarded age. Yu, Hia, Yen, Chow have given perfect kings to the empire who did not neglect persons of age (years). To give honour to the aged has been done long ago in the empire, it comes next to serving the parents.

Preference is therefore given to age among those of equal rank at court. At seventy (years of age) they wear a staff in court, if the ruler asks them they sit down.† If eighty they do not attend to court. If the ruler has something to ask, he repairs to them (to their residence). Brotherly behaviour thus pervades the court.

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* The translation p. 169 §1 is not quite correct. It ought to be, There are three degrees of filial piety; great filial piety makes....As §10 really stands in the Li-ki my remark p. 174 must be altered.

† All officers stand in the lower hall, if the ruler requires one, a mat is spread for him in the upper hall and he sits down. If the ruler bows he withdraws without waiting for the dismissal of all the court.—

Walking on their side one does not keep parallel (with them) but either a little behind or following after. On seeing aged persons, young ones, no matter whether in a carriage or on foot, will turn aside, grey ones must not be burdened walking along the high-ways and brotherly behaviour will pervade the high ways.

If the villagers dwell arranged according to age, and poor old ones are not neglected in distress, if strong ones do not transgress against weak ones, and multitudes are not oppressive to small numbers,—brotherly behaviour then pervades the towns and villages.

According to the practice of the ancients men 50 years of age were not used as footmen at hunting; at the distribution of game all elders received a larger portion—and brotherly behaviour pervaded the spring and autumn-chases.

In the files of 10 and 5 of the army, among those of equal rank, preference is given to age and brotherly behaviour pervades the army. Filial piety and brotherly behaviour * thus issue from the court, go on the highways, reach to the towns and hamlets, extend to the chases and are cultivated in the army. The majority will die for these tenets rather than dare to transgress them.

28. By sacrificing in the bright hall, filial piety is taught to princes; by entertaining the three kinds of aged persons and five kinds of guards and (invalids) in the great college, brotherly behaviour is taught to princes; by sacrificing to the former meritorious persons in the western college, virtue is taught to princes; by agricultural work entertaining (nursing) is taught to princes; by attention at court the ministers of princes are taught their duties. These five rules are the great subjects for teaching.

29. At the entertainment of the three kinds of aged persons and the 5 kinds of invalids in the great college, the emperor turns up his sleeves and cuts the victim, he takes the preserves and offers them, takes the cup and pledges them, puts on his crown and wields the shield (in dancing), thereby teaching brotherly behaviour to the princes. Hence such regard is paid to age in the villages, that poor aged persons are not neglected, that strong ones do not transgress against weak ones, nor great numbers oppress small numbers—such results come from the great college.

30. The emperor establishes the four colleges; his first-born must enter the college and be treated according to his age.†

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* Brotherly behaviour is thus the natural consequence of filial piety.

† The prince imperial is entered among the other pupils only with regard to his age without any other consideration.

31. When the emperor goes on a tour of inspection, the princes wait on him at the border (of their state). The emperor first visits centenarians and even octo-and nonogenarians. Going to the East or West he does not dare to pass those who go to the other side. If the ruler wishes to talk (with them) on government business he may repair to them.

32. Those of one distinction are entered in villages according to age, those of two distinctions (orders) are entered in their class according to age, those of three distinctions are not (with the others arranged) by age.* If a clan has septuagenarians one does not dare to be before them. Septuagenarians do not enter the court except on great occasions. If there is a great occasion and they enter the court the ruler must do obeisance to them and then go on to those of rank.

33. If the emperor has something good he yields the virtue to Heaven; if the princes have something good, they attribute it to the emperor; if governors have something good they ascribe it to the princes; if common people have something good, they find its root in the parents, its presence in the elders; emolument, honors and rewards they get confirmed in the ancestral temple, thereby showing their deference to them (to the deceased parents and ancestors).

34. Of old the holy men (sages) laid hold of the properties of the dual powers, and of Heaven and Earth, and made the Book of Changes (I-king). The diviner† holds the tortoise with the face towards South, the emperor (stands) invested with the crown with the face to the North. ‡ Though possessed with a clear intelligent mind, he must go forth and decide about his intentions (by divination). He shows that he does not dare to dignify himself but gives the dignity to Heaven; for everything good he praises other persons, for faults he charges himself. He teaches not for his own merit but to honour the excellent ones.

35. A filial son who is about to offer sacrifice (to his deceased parents) must have his heart purified and strengthened to meditate about the affair, to get ready garments and other things, to have the house and rooms cleaned and manage all the duties.

When the day has arrived the expression of his face will be gentle, his walking with fear as if afraid to fall short in love. When he offers

* The first are low officers, they enter in the rank (places) of the villagers according to age as all else. The second are a grade higher, they are not more equal to villagers, but to the members of their own clan. The third are high officers, they sit as guests to the East, the faces towards West.

† The officer 易 is in Chow-li called 大卜.

‡ The emperor's position towards the North shows that he is inferior to the Spirits.

his libation his attitude will be gentle, his body bent as if speaking (to the parents), yet never getting (an answer). Those invited all go away, but he stands humble and quiet, keeping properly as if he did not see it. After the sacrifice is over he goes slowly and reluctantly as if about to enter again. Hence honest goodness is not relinquished by his body, eyes and ears do not relinquish the heart, the thoughts (sentiments) do not leave the parents. This is fixed in the heart, manifested in the appearance (colour) and promulgated. Such is the intention of the filial son.

36. Fixing the places for the gods of the State the right side is given to the gods of the soil and of grain, and to the ancestral temple the left side.*

(†) We find in this chapter another Canon of filial piety but treated more philosphically. Some of the views exhibited here are remarkable indeed. I have never before met with such a theory that in death not only the body is removed and given to corruption, but that even soul and spirit become separated and go to opposite regions (§17). As by the sacrifices of the descendants these two parts are united again and refreshed (§§4, 17) by the offerings, we feel the great importance attached to such offerings. No intimation is given that any articles of clothing or other implements were burnt for the use of the departed in the other world.

Another peculiar doctrine of this chapter, §2, is the connection the departed are brought into with the life of nature around the living. As, however, no details are given, we leave this point in its natural obscurity. So much appears beyond doubt, that the departed are considered as kosmical agents, if not for the protection of things certainly to bring by their approach some blessings to their descendants. There are other Spiritual agencies of nature mentioned as being worshipped, as sun and moon, §§14, 15, mountains and rivers §§5, 18, and the Spirits of land and grain §36, and other ancient persons §18. We know that the heavenly Spirits are put above the ancestors (see Canon of Filial Piety. IX. 1, and Li-ki. XI. 21, and here we are told (§36) that the ancestral temple has the place of honor before the shrines of the terrestrial Spirits. Man is above them as he has a spirit from heaven in addition to his soul from earth. As those terrestrial spirits are also departed human beings it would be interesting to learn whether their soul only is on earth and their spirit, as of other departed men, in heaven or whether they keep for their office sake, spirit and soul together? It would certainly have been the most

* 周尙左也, Chow gave preference to the left side.

convenient arrangement for them. But as the text here says nothing we have to wait till we meet with some other passages.

The living descendants have on their part well to prepare themselves to insure the presence of the departed. Fasting is the most effective means for this aim §2, then the memorial days (§3) during which the mind has to be solely occupied with the memory of the departed. A complete absorption of attention is also required for the performance of all sacrifices and rites §35; the utmost sincerity, §8 and reverence, §9, must fill the heart for the departed are treated as being present (§5) and the desire of the officiating person must be to continue his intercommunication with them. This intercommunication with the departed, or Spirits, appears as the very basis of this kind of sacrifices at least. The rites allow some familiarity as the departed are not strangers but the nearest relations (§§6-10) and they are also addressed in words (§7), and the attention must be such as if expecting an answer (§35) .The actual performance of the sacrificial rites is related with some details §§46, 7, 9, 17, 35.

From the Canon of Filial Piety we know already that worshipping the ancestors was connected with the Border-sacrifice in the beginning of the Chow dynasty. In our chapter here this Border-sacrifice is not to *Shang-ti*, but to sun and moon, to the dual powers of nature §§14, 15. Productive labour is regarded under the religious point of view §18. Some other governmental duties are also brought in connection with this sacerdotal treatment of filial piety, §§11, 14, 16, 27, 32, and music 19. The main points of interest from the observance of sacerdotal rites connected with filial piety to the state-government are stated in §16, as consisting in §5 ends or aims.

I do not enter here into a discussion on the principles of government as it would lead too far away from our present theme. I only point to the fact that the tender care taken for aged persons is the first and very remarkable benevolent institution of the world. As it is kept in connexion with filial piety this virtue really becomes one of the sources of humanity though not the only source, nor of humanity as we understand it now in Christian countries.

THE FAMILY SAYINGS OF CONFUCIUS.

By Rev. A. B. Hutchinson.

(Continued from Page 432).

Chapter IX.—the three cases of reciprocity.

CONFUCIUS said, The superior man has three cases of reciprocity. To have a prince you cannot serve, to have a minister yet seek his service is not reciprocity; to have parents you cannot reverence, to have a child yet seek his requital (of your affection) is not reciprocity; to have an elder brother you cannot reverence, to have a younger brother yet seek his obedience is not reciprocity. The scholar is able to understand the ground of the three cases of reciprocity, that is to say what is termed rectifying one'self.

Confucius said, The superior man has three cases of reciprocity. It is not good to be unobservant of them. If when young you do not learn, when old you will have no ability; if aged you give no instruction, after death none will remember you; if you have yet do not give, when poor none will save you. Therefore the superior man when young reflects that he will be old and diligently studies; the aged reflects that he will die and diligently imparts instruction; he who has, reflects that he may be poor and diligently gives. Peh Shang-k'ien asked Confucius saying, Ki'en although an inferior officer of the state of Chow, disregarding his inferiority wishes with northward face to serve the superior man (*i.e.* you, Confucius). I venture to ask, (thus) The correct doctrine which ought to make way, does not find acceptance in this age [the correct doctrine to be carried out; but the age does not value it, therefore those who practise it are not acceptable to the age] The putting away of the doctrine ought to obtain, but to this I cannot give way, [the times being in confusion the putting aside the doctrine should answer, but then likewise secret things cannot be endured]; now I wish both that I should not be out of office and that the doctrine be not put aside. On what principle can this be effected."*

Confucius said, Capital is your enquiry; Since K'ew has heard (men) he has never (heard) the like of your enquiry. It is well discriminated and set forth. K'ew has already heard what the superior man says of doctrine. If the listener be not observant the doctrine will not find entrance. If its remarkable things be not examined into, men will not believe the doctrine. [If those who listen

* North face because those in authority face the South. Their servants or puplis must therefore face the North.

to the doctrine cannot examine into the remarkable things it contains, the doctrine will not be believed; if there are no such people, the doctrine cannot make progress] Moreover I have also heard what the superior man says of business. If there be forming without any taking of dimensions, things cannot be completed; if the government be over exacting the people will have no peace, [if the government knows too much and examines too closely into everything the people will have no rest.] I have also heard what the superior man says of intentions. The resolute being brittle cannot be carried to an end [cannot fully develope their nature] those who make light of things are constantly receiving injury [those who are trifling in their purpose repeatedly injure good principles.] The very haughty cannot be loved [the very haughty cut everything short, therefore lacking reverence (or dignity) no one loves them.] Those who love profit, cannot but be ruined [cannot last long]. I have also heard of the superior man who improves the age, that the looking after that which is trifling must not be first, and the looking after the important must not be last [in taking trouble to succour the distressed and those in difficulties the trifling must be put last, the important attended to first; these are the improvers of the age]. He observes the law but will have no compelling or forcing, he sets forth the doctrine but will not thwart the people. These four things are what K'ew has heard.

Confucius was looking round the ancestral temple of Duke Siang of Loo, (and saw) some vessels easily upset. Confucius asked of the temple keeper saying, What do you call these vessels? He replied, It is a vessel for *offerings to the seated ancestor. Confucius said, I have heard, the right side sitting vessel, when empty stands uneven, when half-full stands firmly, when full turns over; the illustrious ruler regarded it as the best of warnings, therefore always placed it by his side when seated. Looking round he spoke to his disciples saying, Try it, put some water in it; so they put some water into it. When half-full it stood firm; when full it turned over. Confucius gave vent to a sigh and said, Ah! In everything how shall we be full yet without being overthrown? Tsze-loo rose and approached saying, I venture to ask whether there be a principle to control fulness? Confucius said, The man of quick apprehension, clear discernment, wide intelligence, and profound wisdom, who holds himself as unlearned; he whose merits extend everywhere under heaven, who preserves a yielding disposition; he whose strength and courage startle the age yet who keeps himself within the laws; he whose wealth is the empire, yet

*宥坐之器 or simply, for putting on the right of the duke when seated.

keeps himself humble; this is what is called the doctrine of gradual diminishing.

Confucius looked at the water flowing to the East. Tsze-kung asked saying, Why is it that when a superior man sees a great flood he looks at it? Confucius said, Because it does not stop but goes everywhere to all living things yet does not assert itself. Now water may be compared to virtue. [Everything gratefully receives water and then lives, water gives it life but claims no virtue to itself]. It flows down to a low position, a haughty city must accord with its course; this is like manner (or mode). Vast as the heavens, there is no time for its termination; this is like principle (Tau). It flows down along a course of a 100 yen (1000 feet English) yet it fears not; this is like courage when it comes to dimensions (various heights) it certainly levels them (covering them over?) this is like the law; full it requires not a level, this is like (self) rectification; liberal and trustworthy it permeates small things, this is like minute investigation; starting forth from its source it certainly goes eastward, this is like the bent of (men's) minds; its goes forth and enters, all things (the myriad of things) are thus transformed and regulated, this is like skilfully exerting a transforming influence. The virtue of water is of this kind therefore when the superior man sees it, he contemplates it. Tsze-kung looked round at the Northern Hall of the ancestral temple of Loo, then went out and asked of Confucius saying, Just now Tsze (I) looked round the Hall of the ancestral temple. I did not see all but turned to look at the roof on the north side, which was all broken. There will be some reason for this will there not? The builder must have been in fault. Confucius said, In the case of the ancestral hall the official employed a skilful builder, the builder employed excellent materials, and put forth all his strength and ability. The roof being costly should be enduring, certainly there must be a cause.

Confucius said, There is that at which I am ashamed, there is that which I despise, there is that which is dangerous. The youth who cannot diligently study, the aged who cannot impart instruction, I am ashamed of these. He who casts away the rustic manners of his earlier days (*lit.*, the village ways of his country place) who serves his ruler and obtains promotion, and suddenly meeting one of his former friends will not in any way speak as of old (to him), I despise that man. [That is meeting an old friend is not willing to assist him.] If one dwells amongst mean men and cannot be an associate with the worthy (or excellent), I regard this as dangerous. [To have to leave the society of the good and to be intimate with the mean, causes ones principles to be in danger of destruction.]

Tsze-loo paid a visit to Confucius. Confucius said, what sort of men are the wise? What sort of men are the benevolent? Tsze-loo replied saying, The wise are those who cause men to know them, the benevolent are those who cause men to love them. The master said, How do you describe learned men? Tsze-loo departed and Tsze-kung entered so he asked him the same thing. Tsze-kung replied saying, The wise know men, the benevolent love men. The master said, How do you define a learned man? Tsze-kung went out, Yen-hwuy entered. He put the same questions to him. (Yen) replied saying, The wise know themselves; the benevolent love themselves. The master said, How do you define the learned superior man? Tsze-kung asked Confucius saying, If a son follows the commands of his father he is called Filial, if a minister carries out the commands of his sovereign he is called loyal; what is the idea involved? Confucius said what a mean speech, why Ts'ze you do not understand it. Formerly an illustrious monarch ruling a kingdom of 10,000 chariots had 7 official as censors so that their Lord might not transgress in what he did. [The son of heaven had* 3 Kung and 4 Fu who acted as censors, and corrected his mistakes. The 4 Fu were termed I, Ching, Fu, Pat, corresponding to before, behind, left and right.] A state of 1000 Chariots had 5 officials as censors that so the † state might not be endangered [every ruler of a state had 3 K'ing (Directors) and '‡leg and arm' officials for the interior and exterior affairs of the court: thus there were 5 men.] The House which kept 100 chariots had 3 officials, censors. [A 大夫 had an officer of the household; a chief officer of the family; and a chief minister of the city who were able methodically to act as censors.] So its income and dignity were unchanged. The father had sons who censured him and thus avoided falling into acts of impropriety, the scholar had a friend as censor and thus avoided acting improperly. [A scholar although he had a servant, the servant was mean and low and could not employ right principles to rectify his master, therefore a friend was required to act as censor for the scholar who afterwards could not carry on improper affairs.] Therefore if a son merely obeys his father's commands how can he be filial, if a minister merely follows his sovereign's commands how can he be loyal? We must be able to investigate the nature of his obedience [investigate into that which he ought to obey and which not] to pronounce him

* San kung in Chinese Sov. p. 14. No. 142, The three highest ministers of state of antiquity. For the Sz Fu, See Ch. Cl. Vol. III. p. 446, note. This comment of Wang Suh would go far to support the view Dr. Legge gives of the meaning from the Le-ki, instead of that in Text. Cf. Le-ki comment, which is substantially same as above.

† Lit "The gods of the land and grain."

‡ Cf. Chinese Classics, Vol. III. p. 79, 80, notes.

filial, or loyal. Tsze-loo put on a good dress to visit Confucius. The Master said, Yew how is it you are flaunting about so? Where the river first rises from the *Min mountains you can easily cross over its source, but when it has come to be a deep river if you do not take a boat, and do not avoid the wind, you cannot get across; is not this because the water flows down in abundance? Now you are arrayed in full dress and your countenance is as if self-satisfied; who is there under heaven will dare to tell you your faults? Tsze-loo hastened away, went out changed his dress and entered again, in his accustomed way. The Master said, Yew you remember what I said to you. Those who are wildly vigorous in speech, are (only) flowery [those who make a great show in their talk are flowers without fruit.] Those who make a show of energy in action and of ability are the mean men. For when the superior man knows a thing it is called wisdom, his speech is important. If unable he says I cannot, this is the highest kind of action. The important part of speech is wisdom, the highest thing in action is benevolence, (or virtue 仁). Now if there be virtue and wisdom, what is there deficient (in the man)?

Tsze-loo asked Confucius saying, If there were a man here clothed in coarse cloth, bearing in his bosom a jewel, how would it be? The Master said, If bad principles prevail in the state to keep private is good. If good principles prevail in the country one should put on robes and crown (full dress) and grasp the jewel (sceptre) [robes and crown=beautifully decorated apparel].

Chapter X.—loving to preserve life.

Duke Gae of Loo enquired of Confucius saying, Shun of old, was crowned with what sort of crown? Confucius did not reply. The Duke said I have asked a question of you Master, and you do not speak, how is this? He replied saying, Because in what you my sovereign enquire you do not put forward an important matter, therefore I am reflecting what answer to make. The Duke said, What is important? Confucius said, Shun was a sovereign who in his government loved (to preserve men's lives and hated killing (men). He called the excellent (worthy) to office but removed the degenerate. His virtue was coextensive with Heaven and Earth, unruffled and devoid (of evil). His influence was like the four seasons transforming things, so that the four seas (China) received its effect. He brought into harmony the stranger tribes [these are E, Teih, of the 4 quarters]. The Fung † (bird Phœnix) hovered over him, the (Ki) lin came. Birds and

* A range to North of Sz'chuen, a spur of the Pih-ling.

† Cf. Ch. Cl., Vol. III., p. 88, notes.

beasts yielded dutiful submission to his virtue, it was not otherwise, the cause being he loved to preserve life. You, sire, reject this doctrine, yet your enquiry is as to the crown he wore. This is why I delayed answering. Confucius read the History to where * Ts'oo restored Ch'in. [Hea-ch'ing Shoo, of Ch'in, murdered his ruler; Viscount Chwang of Ts'oo attacked him, invading Ch'in and annexing it. Shuh Shi, of Shin, remonstrated. Viscount Chwang followed his advice and restored Ch'in.] He breathed a sigh and said excellent of the King of Ts'oo. He disregarded a State of 1000 chariots but prized the faithfulness of one discourse. If it had not been for the faithfulness of Shuh, of Shin, he could not have displayed such principles. If King Chwang had not been a worthy, he could not have received the instruction (given by Shuh).

† Confucius having cast lots drew the *Pe* reed. He was distressed and had a troubled appearance. Tsze Chang rising approached and said Sze asks, Those who divine by drawing lots, consider it advantageous to draw the *Pe*, but sir your countenance is troubled, how is this? Confucius ‡replied saying, because it uses the ‖*Le*. In the §Yih King of Chow Kung, the mountain having Fire under it is called Pe [The *Le* is below, The ¶*Kan* is above, the Le is fire, the Kan is mountain.] It is not a ** correctly coloured diagram. Now in the natural constitution of things, white ought to be really white, black ought to be really black. My now drawing the Pe is not a good omen for me. I have heard that carnation and (lacquer) black need no ornamenting, white gems need no carving; how is this? Their substance is so rich (*lit.*; excessive) that they require no adorning, this is the reason.

Confucius said, By the ††"sweet pear tree" I perceive the reverence due to ancestral temples is extreme. [Shaou pih heard cases and decided them under a sweet pear tree; the people loved him and composed the sweet pear-tree ode.] "To think of the man is surely to love his tree," To esteem the man highly is surely to reverence his seat (*i.e.* in the ancestral tablet) this is right principle (Tau).

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* Ch. Cl. Vol. V. p. 310, and p. 308.

† This process must be familiar to any one who has watched a fortune teller in China. See Yih King, Canon McClatchie, p. 110 for this Diagram.

‡ 'Replied' here must have crept in by mistake. It is never used in the case of a teacher replying to a scholar, 對. Instead of this 答 is used. Ch. Cl. Vol. I. p. 16 note.

‖ Yih p. 109. § Yih p. 246. ¶ Yih King 141.

** The correct colours are black, red, azure, white and yellow. M. M. p. 318.

†† The meaning seems to be that as the memory of the Chief of Shaou was connected with this tree so that the tree recalled it to one's mind and therefore shared in the reverence felt for the man, so it is with the ancestral temples. For details see note, Ch. Cl. Vol. IV. p. 26, and Vol. V. p. 772.

Tsze-loo visited Confucius clad in a suit of armour, and drew his sword and flourished it saying, The superior men of old used swords to protect themselves, did they not? Confucius said, *The superior men of old used sincerity as being essential, and benevolence (or virtue) as their safe-guard; they did not (need to) go out beyond the wall that encircled their dwelling, yet they knew all that took place within a thousand *le* (= 330 miles English). If there were unrighteous men they used sincerity to reform them; if violent and encroaching men they used virtue (仁) to restrain them; what need was there to trust to a sword? Tsze-loo said, I (Yew) have now heard your discourse, permit me † "to hold up my robe with both my hands" and receive your instructions. [The tsze is a skirt not continuous]; those who receive instruction ascend the dais holding up their skirts].

Kung, the king of Ts'oo, having set out on a journey, he forgot the Wukao bow [the name of a famous bow]. His attendants on his right and left begged (to be allowed) to seek it. The King said stop! If the King of Ts'oo has lost his bow, men of Ts'oo have it, and why seek it? Confucius heard of it (and said), How sad, he is not a great (minded man)! He did not say if a man lost a bow, a man gets it, and stop. Why must he say Ts'oo? (and so limit it to his little state?)

Confucius was minister of Crime in Loo, and decided crimenal and civil cases. In all cases he caused assessors to enter and enquired of them saying How do you think it is? Such a one, how do you think it stands? All answered thus and thus, then after this Confucius' said it was right to follow either this or that one.

Confucius enquired of Tseih-teaou Pang saying, You have served ‡ Tsang Wan *secundus*, || Woo-chung and Ü-tsze-yung; of these 3 great officials which was the best? He answered saying, The family of Tsang kept in the house a §tortoise named Ts'ai, Wan-chung in 3 years only had one omen, Woo-chung in 3 years only had 2 omens Ü-tsze-yung in 3 years had 3 omens. If Pang is to regard them according to these events, and be asked concerning the worthiness or unworthiness of the 3 men, it is what he dare not (profess to) understand. Confucius said, Verily a superior man, this scion of the Tseih-teaou family. He says man's excellence is hidden yet displayed, man's faults are minute yet manifest. If a man be wise yet deficient, if he be intelligent yet cannot perceive things, can he be like this?

Kung Soh of Loo was about to offer sacrifice, but missed the victims. Confucius hearing this said, In less than two years Kung Soh

* Cf Isaiah XI. Ch. 5 v. † For this expression see Ch. Cl. Vol. I. p. 93.
‡ Ch. Cl. Vol. I. p. 43. and Vol. V. p. 115. Par. 7. || Ch. Cl. Vol. I. p. 145.
§ For divination by the shell of the tortoise see Ch. Cl. Vol. V. p. 219.

will be destroyed. A year after this he was destroyed. A disciple asked saying, Formerly Kung Soh missed the victims for sacrifice, and you, sir, knew that he was about to be destroyed. How was this? He said, Sacrifice is the filial son performing fully his duty to his parents; to be about to sacrifice, but to miss the victims, is to miss what else he has besides. For it to be thus and yet for him not to be destroyed, there can be no such thing.

* The two states of Joo and Juy had a quarrel about a field and carried it to the Court. For some years they could not settle it, so they mutually said Si Peh is a virtuous man [Si Peh is Wên Wong] why not go to him and decide the case? They entered his territory and saw the ploughmen yielding the † path (between the fields), the travellers yielding the road. They entered his city and saw the men and women keeping different sides of the road and the old people neither lifting nor carrying. They entered his Court and saw the inferior officers giving way to the great officials and these in turn giving place to those above them. The Chiefs of Joo and Juy said Hey! we are mean little men, we have no right to travel on the road of the superior man; so they mutually felt and withdrew, agreeing to make the land in dispute open ground. Confucius said, Let us use this fact to show us that we cannot add anything to the doctrine (or way) of Wên Wong. Without command men followed it, without instruction they hearkened to it. It is perfection.

Tsang-tsze said, Much playful familiarity means mutual rudeness, great solemnity of manner prevents affectionate intercourse, therefore the superior man's familiarity is such as to make friendship agreeable, whilst his dignity is such as to preserve due propriety. Confucius having heard this speech said, You two or three remember this. Who says that Sin does not understand propriety? Duke Gae enquired saying, Is wearing a sash with long ends and a cap of ceremony of any advantage to virtue (亡)? Confucius reddened a little and replied, How is it Your Excellency speaks thus? Those who wear mourning and grasp the staff, their minds are not set on music; this is not because their ear does not hear it, but their garb makes them thus. Those who wear the robes embroidered with hatchets, symbols of rank and the crown, are not irreverent and undignified in their demeanour; this is not because they are dignified and solemn by nature; their dress necessitates their being so. Those who don armour and grasp the halberd are not of a timid,

* For this incident see note in Ch. Cl., Vol. IV., p. 441.

† The path between the fields is a constant source of dispute in China—the effort being to encroach upon it from either side and so throw it on to one's neighbour's ground.

retiring spirit, not that they (in bodies) are very fierce, but their dress makes them thus. Moreover your servant has heard that those who love trading do not like losses, [that is those who go marketing can not be disinterested] and the venerable do not go marketing [*i.e.* the conduct of the venerable is not that of the buyers and sellers in the market.] Now consider yourself whether there is an advantage or not (in wearing good clothes); the superior man must know it.

Confucius said to Tsze-loo, There are those who, when they see the venerable (*i.e.* their parents or teachers) do not say fully all they have to say; should there be wind and rain I would not enter the doors of such people. For the superior man uses all of which he is capable to show reverence to men, but the mean man is quite otherwise.

Confucius, speaking to Tsze-loo said, The superior man lets his heart (mind) guide his ear and eye establishing his principles and so being brave; the mean man lets his ear and his eye lead his heart (mind) and takes his lack of modesty for *courage, therefore it is said, Reject him yet he will not hate you, advance him and he will follow you.

Confucius said, The superior man has three kinds of grief. If none listen to him he is grieved at not obtaining a hearing. If listened to, he is grieved at (the doctrine) not being learned; if it be learnt, he is grieved that it cannot be practised. The superior man is ashamed at having virtue but not being able to express it. He is also ashamed at being able to express it but not being able to practise it. He is also ashamed at having possessed it but having lost it. To have a domain too thinly populated, is shame to the superior man. To equalize the multitude and paucity of business yet to let anyone do twice as much as himself is shame to the superior man.

There was a man in Loo who lived by himself in a house. As a neighbour he had a widow woman who also lived alone in a house. At night there came a tempest of wind and rain and the house of the widow being destroyed she fled seeking shelter. The man of Loo fastened his door and would not receive her. The widow woman went to the window and spoke to him saying, Why have you no benevolence, and why do you not receive me? The man of Loo said, I have heard that a man who is not yet 50 years old may not dwell with one of the other sex (*lit.* not dwell mixed). Now you are young and I am likewise young. She said, Why are you not like †Liu Hia

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* Ch. Cl., Vol. I., p. 194.

† M. M. p. 1,30. No. 403, where this incident is related. Cf. Ch. Cl. Vol. I. p. 163, 195.

Hwei who leant over a woman who could not reach her door, yet his countrymen did not accuse him of sin? The man of Loo said, Liu Hia Hwei could do so, I could not; I now use my inability and imitate Liu Hai Hwei in what he could do.

Confucius hearing this said, Excellent, the desiring to imitate Liu Hia Hwei. There is not another like this; in order to be as superlatively good he felt that he need not imitate his action; we may call this wisdom.

Confucius said, Trifling conversation injures ones principles; frivolous speech destroys the doctrine (Tau). The *Kwan Tsui alludes to a bird which the superior man praises, choosing this bird because the cock and the hen dwell in pairs (*i.e.* as husband and wife). The †Luh Meng alludes to an animal which the superior man extols, choosing this one because when getting its food it calls its fellows (to partake). If you dislike his using the names of birds and beasts certainly nothing can be done.

Confucius speaking to Tsze-loo said, To be a superior man, yet of resolute spirit is not to attain one's (appointed) death (time); To be a mean man but of a resolute temper, is to have punishment, and death constantly coming.

‡ The Odes of Pin say,

"Before the sky was dark with rain,
I gathered the roots of the mulberry tree,
And bound round my window and door."

[The owl, before the heavens rained; stripped the bark of the roots of the mulberry tree and mended the doors of its nest. The parable is that our government undertook a great deal of labour and endeavoured to perfect (the state) in like manner]

"Now Ye people below
Dare any of you despise my house?"

[The *now* refers to the time of the Duke of Chow. It says ancestors to the present time, bestowed great labour and hard work, but the inferior people dare to injure and despise my Chow way. The rebellion of ‖Kwan and Ts'ai must be put down and ended to preserve the House of Chow.]

Confucius said §A prince who is able to govern his Kingdom is like this, if you wish to insult him, can you do so? ¶How Tsi the progenitor of the House of Chow undertook many things and various

* The Title of the First Ode in the Shi King.
† The Title of the First Ode of the Second part, Ch. Cl. Vol. IV. p. 245.
‡ Title of Book 15, Ch. Cl. Vol. IV. p. 226. See Ode II. p. 234. Also Ch. Cl. Vol. II. p. 74.
‖ Kwan Shuh Sien and Ts'ai Shuh Tu, sons of Si Peh, M. M. p. 91, Chow Kung opposed their rebellion and killed Kwan.
§ Ch. Ch. Vol. II. p. 74. We find a similar sentiment ascribed to Mencius,
¶ M. M. p. 223, 740.

labours and thus obtained title and land. *Kung Lew continually practised benevolence; On to the great †King T'an foo, who increased in virtue and complaisance. It (the House of Chow) set its roots and established its origin, and prepared to endure. At the first, King ‡T'ae had his city in Pin, and the barbarians of the North kept making raids on it; Pe presented them with skins and silk and still he suffered from them. He presented them with pearls and gems and still he suffered from them. Thereupon he assembled the aged men and announced to them saying, What is wanted is my territory. I have heard that the ruler does not injure his people with that wherewith he nourishes them. Why should you be troubled about having no ruler? so he withdrew with only his lady ‖of Keang, crossed the mountain Leang and built a town at the foot of mount K'e. The people of Pin said, The ruler is a benevolent man, we must not lose him. Those who followed him looked like crowds hastening to market. Heaven gave it to Chow, the people having long since left Yin (*e.i.* deserted the house of Yin for that of Chow). There is no such thing as being like this and not being able to obtain the Empire. Was §Woo Kang able to insult such a one? [Woo Kang was the son of Show called also Luh Fu; He joined Kwan and Ts'ae in their rebellion.] It says in the Odes of ¶P'ei

"The reins are in his grasp like ribbons,
While the two outside horses move (regularly) as do dancers."

Confucius said, He who made this ode knew how to govern. Now the weavers of *silk ribbons, with the fabric before them make the pattern like that (which has already been finished); speaking of its motion (of throwing the shuttle) it is close; its progress, it is long (distant). Lay hold of this principle and you may govern the people (as you drive horses). How shall you not transform them? The sincere announcement of †Kan Maow is most excellent [Kan Maow. This ode is about loving to teach men good principles and silk ribbons and good horses are used as illustrations.]

END OF THE FIRST BOOK.

I regret having to suspend the translation at this point until my return to China which I trust will take place (D. V.) during 1880.

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* Ch. Cl. Vol. II. p. 38, note. † 39, Note.
‡ Ch. Cl. Vol. II. p. 52. ‖ Ch. Cl. Vol. II. p. 40,
§ Ch. Cl. Vol. III. p. 8. He was the son of the last monarch of the Shang or Yin Dynasty.
¶ For this Title see Ch. Cl. Vol. IV. p. 39, note. For the quotation p. 129. If P'ei were entrusted to Wookang there would be a latent fitness in adducing one of these odes in this connection.
** Ch. Cl. Vol. IV. p. 86.
†† The name of the ode just referred to, I cannot, owing to the bad printing of my copy make out what the ribbons and horses are to illustrate according to Wang Suh—Probably the laws and the people.]

CHRISTIAN GIVING.

By Rev. John Butler.

THAT every Christian ought to devote *some portion* of his income to the Lord, is a truth that is fundamental in religion: and although many in their practice ignore the duty, yet in theory nearly all are substantially agreed: But when we come to the question *how much* to give, there is a wide difference, both in the views and in the practice of men. While we may get some knowledge on a subject of this kind, from the history of the Christian Church, and from the present custom of different religious bodies, yet the principal light must shine from the "more sure word of prophecy," and to this therefore we will turn our attention, and endeavor to ascertain what direction God has given in regard to devoting our substance to His service.

In the Old Testament the system of *tithes* stands out conspicuous, as a universal rule among God's ancient people. There were two tithes, or two-tenths of his income required of the Jew.

The first tenth was devoted to the Lord. "And all the tithes of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's, *it is* holy unto the Lord." Lev. xxvii. 30. It included a tenth portion of the products of the earth, of the fruits of his orchards, and of his flocks and herds.

The fruits of the earth were brought by the owner to the receivers of tithes, and deposited by them in the store-houses provided for that purpose. The tithing of the flocks and herds took place under the inspection of one of the Levites, who was set apart for the purpose. In the operation of tithing he held in his hand a rod whose end was dipped in vermillion, and as the animals passed out of the pen in which they were enclosed, he touched every tenth one with the end of his rod thus setting it apart for the service of the Lord. Thus we get the expression "passing under the rod" (Leviticus xxvii. 32) an expression, in its etymology and Scriptural associations, that is not at all indicative of sorrow, except perhaps to those who reluctantly parted with their property for the Lord's service.

The Second-tenth was given to bear the expenses of the yearly feasts, and to cover the outlay of their family gatherings at Jerusalem. Deut. xii. 6, 18. Even the Levites,—the ministers of the Sanctuary who were dependent for their living upon the gifts of the other tribes,—gave a tithe of their donations to the High Priest which was the same as giving it to the Lord. Numbers xviii. 26, 28. In addition

to the two-tenths of his property, the Israelite devoted to the Lord the firstlings of his flocks and of his herds, and the first-fruits of the ground. Besides these *regular* contributions, there were *special* offerings—for sins against the Lord, and against his fellow-man—there were like-wise free-will offerings, thanks givingofferings, and the devotion of certain things to the Lord in view of great mercies received. In estimating the tithe as an offering by the Israelite for his religion, we should also take into the account the other offerings which he made for religious uses. The principal of these was his *time*; and who in this practical age, where "time is money," will not say that the Jew, gave a most liberal contribution to the Lord from his time. There was the weekly Sabbath; the three yearly festivals, requiring his attendance at Jerusalem; *the seventh* year when his farm must lie idle; the Year of Jubilee, every 50th year, when bondmen were liberated and debts canceled. Besides the above, there was the time consumed in making offerings for sins committed, and in free-will and thanksgiving offerings. Considering the fact that they were an agricultural people, and depended mainly upon the produce of their fields and their orchards, their contributions of time and of goods to the Lord bore heavily upon them. They *felt* what they gave, and the lesson which God taught them in thus laying claim to a portion of their time and their property, was that *all* which they possessed belonged to Him.

How does the practice of the Hebrews apply to Christians in our day? Is tithing now binding upon Christians? In order to help us to arrive at a sound conclusion in regard to this subject, let us enquire into the origin of the tithing of property for religious purposes.

According to some, the *tithe* is purely a Mosaic institution, and therefore passes away with the laws which Moses gave to the Jews. But we have traces, in the Bible, of tithing before the time of Moses. Five hundred years before the time of Moses, Abraham paid tithes to Melchisedec, and Jacob, at Bethel, vowed to devote a tenth to the Lord. From the language which Jacob uses, it would seem that he was but carrying out an ancient custom. "And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. xxviii. 22. How came Jacob to know that a *tenth* of his property, rather than some other fraction, would be pleasing to the Lord? The strong presumption is, that God at the first set the seal of *ten* upon man's property as he set the seal of *seven* upon his time. If it be necessary for man's own good, spiritual and physical, that he should consecrate

a portion of his time to God, it would seem to be just as necessary that he should devote a portion of his property to God, and it is in accordance with reason and the analogy of faith, that God should, at the beginning, have given to mankind direct instruction as to how much of their property to devote to His service, just as He revealed to them how much of their time belonged to Himself. In either case it was not the exact fraction of seven or of ten which God claimed for Himself—yielding all the rest to man—but He put His seal upon man's time and property, teaching man that all belonged to Him, by actually *taking* one-seventh of the one and one-tenth of the other.

There are many evidences also in the history of other nations, outside of Judea, which go to show that the *number ten* was connected with the religious contributions of the people—as for example Egypt, in the time of the seven years of famine—Joseph during the years of plenty doubled the tax so that it became *one fifth* showing that their usual tax was one tenth, and this, though used for purposes of the state, was a religious tax, because the state officers were the priests, just as among the Jews all the state officers were from the tribe of Levi.

Then the history of the decimal system among the nations of the earth, is very instructive. Why is it that nearly all the nations of which history makes mention, have adopted the decimal notation? Says one writer who has carefully studied the subject,* "No nation, ancient or modern, except a few that have fallen into the most degraded ignorance, has used a ratio of any other number than ten in its arithmetic." Thus we are led to the conclusion, that the use of the number ten, in reference to property, was a part of the revelation which God made to the first members of the human family.

In coming down to New Testament times, we find some reference to the tithe, and so far as the custom is mentioned it is approved and recommended. In the XXIII. chapt. of Matthew and the 23 verse, Christ says, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Christ commended them so far as they lived up to the law in paying a tithe even of their herbs, mint, anise and cummin. Their fault was not in paying the tithe, but in omitting matters of more importance, connected with their social and religious duties, "judgment, mercy and faith."

* Rev. William Speer, D.D.

Our Lord, on another occasion, recognized and honored the religious tax, fixed by the Old Testament law. It was when the receivers of customs at Capernaum came to Peter to know if his master was in the habit of paying "tribute." "Doth not your master pay *διδραχμα*?" Peter told them he did. The word "tribute" conveys to most readers the idea of a civil tax. Trench, in his work on the Miracles, says, the word "tribute" used in our translation "upholds an error"—and "leads men's thoughts in the wrong direction. Instead of a tax to the state, it was a theocratic payment due to the temple and the temple's God." Christ was honoring the Old Testament when he paid the didrachma. This was exactly the sum which we find mentioned in Ex. xxx. 11–16, as the ransom of a soul, to be paid by every Israelite above twenty years old, to the services of the tabernacle and afterwards to the temple.

The comment which Olshausen makes on this passage is, "The Lord's words at the same time clearly prove, that he acknowledged and honored the Old Testament order in general as a divine institute.

The piece of money afterwards, found in the fishes mouth, the *στατηρ* was exactly equal to one shekel, the tax required from two persons, at the temple, which in this case paid for our Lord and his Apostle Peter. It was clearly a religious and not a civiltax. We see then that so far as the Old Testament measure of giving is noticed in the New, it is with approbation.

The New Testament law of giving does not state what *fraction of our property* we should give to the Lord. It is left with each man's conscience. The law is in these words, "Upon the first *day* of the week let every one of you lay by him, in store, as God hath prospered him." 1 Cor. xvi. 2. This does not conflict with the Old Testament rule, as some might suppose. In the New Testament, giving is voluntary, so it was in the Old Testament. There was no compulsion from the state brought to bear upon delinquents, or penalty inflicted for non-payment. "Of every man that giveth it willingly with his heart ye shall take my offering," Ex. xxv. 2, is the language of the Old Testament in regard to giving. "Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver," 2 Cor. ix. 7, is the language of the New. Many suppose that the New Testament rule, "as God hath prospered" is not so exacting as that of the Old Testament, less being now required of believers than formerly. Such an interpretation of the New Testament rule would, I venture to say, be entirely erroneous. This language supposes a careful, minute calculation of all our income, and the sum

we give to the Lord must be in proportion as He has prospered us in business. This method of giving to the Lord pre-supposes a plan and may require *more* than a tenth, and even more than *two-tenths*, from many Christians. There is nothing to show that less is required of God's people now than in ancient times, but many considerations go to show, that the requirements of God upon His people, advance with their advancing privileges, intelligence and ability. How much better off are Christians now than in Old Testament times; how much more intelligent; how much better able to give for religious uses, of their substance, and how much larger the field in which to expend their contributions. How much more work is to be done. While we see that the New Testament law of giving, requires a close and careful computation of our income and expenses, and that there must be a certain ratio between what we receive from the Lord, and what we give to Him, yet no specific amount is mentioned. It is clear that we ought to give a fractional part of our income to the Lord, but the denominator of the fraction is not mentioned in the New Testament. Now I venture to suggest, that this denominator should be 10 to begin with. I think it has been clearly made out that the majority of Christians, at least, ought to begin with a tenth, and then reduce the denominator of the fraction as the Lord hath prospered them. Rules are made for the majority of cases, and so the rule of giving a tenth would be no exception. There are good Christians who doubtless could not give a tenth, and of whom God would not require it—yet all of God's people are required to give something, so that none shall appear before him empty. The widow who cast in her mite gave more than they who gave of their abundance—she *felt* what she gave, they did not. Every Christian is a steward,—and the stewardship of money is one of the most responsible trusts committed to him.

The desire to get money is universal, but Christians at least, should seriously consider the responsibility that comes with its possession. God has as much control over the property of the Christian as He has over his time, or over his person.

Now the question arises, how shall we make the free-giving principles apply to Christians in China. By Christians in China, I mean European as well as Asiatic Christians, and I would begin with the Missionaries. "Like priest like people,"* is a proverb that has as much truth in it in China as in any other country. Chinese Christians need to be taught by example as well as by precept, in the "grace of giving." The Missionary who gives at least a tenth of his salary to

* The Bible says "like people, like priest." Hosea IV. 9. *Ed.*

the Lord, will not only feel richer himself—but he will also enrich others—and his example will be sure to bear fruit in some who will see his good works and follow him—and not only will he be enriched himself, and set a good example to others by his liberality, but the aggregate contributions from all the Missionaries in China, who would give at least a tenth of their income to the Lord, would in itself make a handsome sum, and be the means, under the divine blessing, of doing a great work in the vineyard of the Lord. According to the statistics published in the "Records of the Shanghai Conference," their were in China in 1877, four hundred and seventy-three, 473, Missionaries; exclusive of missionaries wives there were 301. Say there are now 300 Missionaries in China who receive separate salaries, and that they average $800 each. This would give a total of $240,000, and ten per cent of this amount would be $24,000, a sum that would carry on a work about as extensive as that now carried on by all the missions in Ningpo. And though the individual donations of Missionaries are not paid into a common treasury and used in one portion of this vast field, where we could see the aggregate of the result, yet we may be assured that if we give according to the divine law, and follow our benefactions with our interest and our prayers, though they flow in separate rills, they will carry blessings to thousands of benighted souls.

After the Missionaries, I would have all the other European Christians in China give at least one-tenth of their income to benevolent objects, and a larger fraction, according as the Lord has prospered them. With such living and present examples to appeal to, the work of introducing systematic giving among the natives would be greatly facilitated. I shall take it for granted that we are all agreed as to the desirableness of having the native Christians connected with our general missions excel in the "grace of giving?" It is our duty, as their teachers, to give them instruction on this important subject and our teaching must be practical and definite. The majority of the native Christians are as yet but children in spiritual matters, and they need the precise instructions required by children. They need to be told not only that they ought to give as God has prospered them, but they need also to be told what fraction of this prosperity to give, and thus when we are called upon to mention a specific sum, we have the divine warrant for recommending one tenth. God Himself put His seal of approbation upon this number, when He gave it to His ancient people as the measure of their giving. It was still in use after our Lord's advent to this world, and He honored and approved the custom. It is practicable to introduce the system among the Chinese Christians (1) because it is Scriptural, and (2)

because it is suited to the circumstances of all. By this rule, the poor and the rich give proportionally according to their wealth or income, and thus every member of the church is reached, and the interest and sympathy of all are aroused. Nor is this measure of giving altogether unknown among the native Christians. I am happy to say that there are quite a number connected with the Presbyterian Mission of Ningpo who are now putting in practice this divine rule of giving. The native preachers set the example in this direction, a majority of whom give a *tenth* of their salary to the Lord; a few give more, a few of the church members also come up to this standard, but the mass fall far below. In order to show that the aggregate contributions from all the native Christians in China would amount to something considerable, I may be allowed to mention, that the eleven churches connected with our Presbytery of Ningpo, contributed last year $835. There are in China, at present, not far from (20,000) twenty thousand native Christians, making due allowance for the poor and the helpless, we may assume that ten thousand of these could give one tenth of their income to the Lord. Estimating the average income of these ten thousand at $40 each a year, we get the sum of four hundred thousand dollars, and one tenth of this amount would give us $40,000. Add to this the $24,000 from the Missionaries' salaries, and we get the sum of $64,000 directly from the mission field. With a similar sum from the European Christians in China, engaged in mercantile pursuits,—a very moderate estimate, if each one gave a tenth of his income to the Lord,—and we would have a total of contributions in China of $128,000, (if all the Christians in China who are able to give would give according to the Scriptural rule) a sum that is probably double the amount the largest mission in China expends yearly in all branches of its work.

THE ADVANTAGE OF GIVING ACCORDING TO A DEFINITE PLAN.

(1). There would be in the possession of the Church ample funds for all religious and benevolent objects. If all Christians gave a tenth there would be enough to pay pastors, build and repair churches, erect school-houses, support home and foreign missions, and every other form of Christian activity. Thus Christianity would be saved from the reproach that is now constantly cast upon it by men of the world of being ever begging for money, and the Church would be saved from the scandal of having to resort to fairs, and raffles and other doubtful expedients in order to raise money for it is uses. The occuption also of financial agents, and of talented speakers, who have peculiar gifts for reaching

men's pockets, would be gone, and Christian giving would no longer be the creation of pitiful appeals, and special needs, but would be a part of the worship of God, and one of the Christians most sacred duties. The sum of money that would come into the treasury of the Lord, if all His people would give a tithe of their income would probably startle those who have not made some calculation on the subject.

Not having the statistics of Church members in my possession, I will give a few figures in regard to ministers of the Gospel to illustrate the point under consideration. There are at present in the Presbyterian Church of the Northern States of America, something more than five thousand ministers. These 5,000 ministers, at an average salary of $1,000 each, have an annual income of five millions of dollars, and a tithe of this income would give 500,000, a sum greater than that contributed by the whole Church for Foreign Missions, and one-fourth of the sum expended by all of its seven benevolent Boards. In the year 1878, there were estimated to be in the United States of America, of all denominations, (50,000) fifty thousand preachers. These at an average salary of $1,000, would have an income of ($50,000,000,) fifty million dollars, yearly. A tenth of this sum would give five million dollars, for benevolent purposes. In comparison with these figures, all the Foreign Missionary Societies in the United States, gave to the cause of Foreign Missions in the year 1875, $1,940,000. All the Foreign Missionary Societies in Great Britian gave in the same year, $3,173,000, so that a tithe of the salaries of the preachers in U.S.A. would equal the contributions of both countries to the cause of Foreign Missions.

(2). But far above any pecuniary results, are the spiritual advantages to the individual of giving of his substance to the Lord.

The man who sits down quietly, to calculate his income and his expenses, and calmly under the eye of God, decides to set apart a certain proportion, weekly, or monthly, or yearly, according to the nature of his business, has found one of the secrets of religious joy, and moreover the Christian who thus studiously and religiously sets apart a definite portion of his income to the Lord, will be sure to take more interest in the Lord's work, and to study what objects are the most needy, and where the most good can be done. The most liberal givers are not only the most devout Christians, but as a rule the most intelligent, and active also. In order that the spiritual advantages connected with giving may be realized, two things are necessary, viz., *willingness* and *liberality*. "God loveth a cheerful giver." 2 Cor. IX. 7. "For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath

not" 2 Cor. VIII. 12. And to show the connection between liberally giving to the Lord, and liberally receiving from him, the Apostle adds, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2 Cor. IX. 6. The highest ground on which to place the duty of Christian giving, is that of a means of grace and spiritual blessing to the giver. "It is more blessed to give than to receive."

A JOURNEY UP THE TS'IEN-T'ANG RIVER (錢塘江) FROM HANGCHOW TO ITS SOURCE.

By Dr. A. W. Douthwaite, C. I. Mission.

MY object in writing this account of one of the many journeys I have taken up the Ts'ien-t'ang, is to supply information for the guidance of any missionary brethren who may at some future time desire to evangelize on this river. I shall therefore describe, somewhat minutely, whatever I think may be interesting to any one unacquainted with this part of Cheh-kiang. The accompanying map is, of course far from perfect, but I believe it is, on the whole, correct enough for all practical purposes.

Leaving Hangchow early in the morning of Nov. 10th, 1878, we proceeded along the seemingly interminable suburb of Kiang-t'eo (江頭), and after a long walk through its dreary, dirty streets we were accosted by one of our boatmen, a sturdy looking fellow, who appointed himself our guide and led us through a narrow passage down to the river where we found our boat awaiting us with its sail all ready for hoisting and the men apparently preparing to start. The boat was, I think, of a build peculiar to this river, being open at each end during the day and having a passage through the centre along which the boatmen are continually running to and fro. There were four shelf-like berths on either side, separated from each other by boards, but open in front. So the traveller who desires privacy must carry an extra blanket or curtain to hang before his berth.

Finding that all our luggage had arrived, we, of course, desired to start off at once, but the head boat-man came up, and with a most bewitching smile asked for a few dollars in advance for the journey, but really, as I afterwards discovered, to purchase some native calico and other excisable articles which he hoped to stow away amongst our luggage and so get through without paying the *Li-king* tax. Hoping

to hasten our departure, I gave him two dollars and he immediately went ashore to make his purchases. Shortly aftwards one of the "Ho-kis" suddenly remembered he had forgotten something, so he also went ashore, then another said he would go and hurry up the first and by-and-bye a fourth ran off to seek the other three and so on till only three men were left. At length, after two hours absence, they began to return and about the middle of the afternoon the sail was actually spread and we were off. But after an hour or so the sail was dropped, and the boat moored for the night although it was only 4. p.m.

Near the place where we stopped we saw a large, strangely shaped pagoda built on the side of a steep hill. It is called the Luh-ho-t'ah (六和塔) and has a very peculiar history, somewhat as follows. About A.D. 1278, KUBLAI (世祖文武皇帝), the founder of the Yuen dynasty, dethroned the Emperor Ti-ping (帝昺), the last of the southern Sung dynasty whose capital was in Hangchow. The Mongol conqueror then, to show his contempt for the defeated monarch, destroyed all the tombs of his ancestors, and caused their bones to be carried to the bank of the river and piled up in the form of a pagoda. They were, however, secretly removed by some of the friends of Ti-ping who cunningly replaced them by sheep and ox bones. These were afterward destroyed by fire, and in their place the Luh-ho-t'ah was built by the people of Hangchow, in memory of those whose bones had been desecrated.

Proceeding on our journey early the following morning, with wind and tide both in our favour, we found ourselves about 10 A.M. near the village of T'an-t'eo (潭頭), 40 *li* from Hangchow. Here we went ashore and called at the chapel of the English Church Mission. Then we walked about 3 *li* to, Wăn-kia-yen 閻家堰, a large village or market town stretching three or four *li* along the bank of the river. It is a very busy place doing a large export trade in salt, Shaohing whisky, grains, etc.

About 15 *li* farther on we came to another large village called I-kiao (義橋), just within the mouth of the Chu-ki river (諸暨). This is a very important village, and one of the busiest places on the Ts'ien-t'ang. It is the chief depôt for the coal, charcoal, Kiang-si pottery, grass-cloth, varnish etc., brought from the cities up the river; and the opium, foreign goods, salt, whiskey, &c., from Ningpo, and Shaohing. The distance from I-kiao to Ningpo by canal, is 400 *li*, to Shaohing 120 *li*. About 120 *li* up the tributary river on which it is situated is the hien city of Chu-ki (諸暨), where the English Mission has recently met with remarkable success. Beyond this is another

hien city called Pu-kiang (浦 江), but the river is not always navigable so far. Continuing our journey we passed the villages called Si-shan and Ta-yuen, each of which contains about 100 families, and in the evening arrived at Fu-yang-hien (富 陽), 120 *li* from Hangchow, by water, but only half that distance overland. The English Church Mission has an out-station here, and the good seed has been sown abundantly by many labourers, both native and foreign, during the last ten years, but so far the harvest has been very small. The town is pleasantly situated on the north bank of the river, and is almost surrounded, at a distance of several *li*, by high limestone hills. Its chief trade seems to be in lime which is exported to Hangchow, Shaohing and other places, and is considered the best in this part of the province. The only village I could find of any importance near Fu-yang is Sing-kiao, 15 *li* across the plain on the highway to Sing-chăng-hien(新 成).

On resuming our journey the following morning (November 12th), which we varied by walking across the fields, we noticed the mulberry plantations and rice fields which abound between Hangchow and Fu-yang were no longer to be seen, but plantations of tallow-trees and fields of millet, maize, kao-liang, &c., occupied the narrow strips of land between the river and the hills. 30 *li* above Fu-yang and 7 *li* up a small tributary stream is a large village called Chang-k'eo (場 口). It is not visible from the main river so is seldom visited by Missionaries or colporteurs. 10 *li* further up is another market town called Tseh-k'i where boats usually stop to take in provisions. Near this village, but on the opposite side of the river is the mouth of a small stream which is sometimes navigable as far as Sing-chăng-hien (新 成 縣).

About 4 p.m. we reached Tung-lü-hien (桐 廬) a small dilapidated place, which, I should judge, cannot contain more than 6,000 inhabitants. Near this town another tributary empties its waters into the Ts'ien-t'ang. It is generally navigable by small boats as far as Făn-shui-hien (分 水), a small city in the Yen-cheu prefecture. We remained but a short time at Tung-lü and by nightfall had arrived at the first of the 100 rapids we had to pass over, about 230 *li* from Hangchow. We thought we should stop here for the night, but the men preferred taking advantage of the fair wind to get over the rapid before retiring to rest. Without the wind it would have been very difficult to get the boat over, for even with its aid, it was no easy task if we may judge by the yelling and howling of the men as they worked away with their long poles. However, they got us over in about an hour, and then turned in for the night.

When we awoke the next morning, we were sailing quietly up the Ts'ih-li-lung (七里瀧) a narrow winding gorge between two ranges of lofty hills, through which the river runs for about 60 *li*. The scenery in this 'lung' is really magnificent, especially in Spring, when the hills are all ablaze with scarlet azalias, and in Autumn when the leaves of the maple and tallow-trees begin to fade, and their dark-green gives place to various shades of brown, scarlet and yellow. On the bank of the river, we saw several large stacks of brushwood and small branches of trees and close by we noticed several sea-going-junks laden with the same, which we ascertained they were conveying to Hangchow Bay, for the purpose of repairing the stout sea-wall composed of brushwood embedded in mud, which extends from Hangchow to Hai-ning a distance about 90 *li*. On emerging from the 'Ts'ih-li-lung' we came to the second rapid, at a sharp bend of the river. We got over this in about two hours and shortly afterwards arrived at 'Tung-kwan' (東關), a *li-king* station at the mouth of the Hwei-cheu river, 300 *li* from Hangchow and 3 *li* from Yen-cheu-fu (嚴州府), a city which was almost completely demolished during the rebellion, and still presents a very pitiable appearance though it can boast of some magnificent temples. A Mission station was opened here two years ago, but as soon as the so-called literati heard of it, they collected together a large mob and attacked the Mission premises which they soon unroofed. Then seizing the two native evangelists in charge dragged them into a temple near by, beat them severely, and compelled them to bow before the idol. Hearing that the Foreign Missionary was in a boat outside the city the mob rushed in that direction and searched all the boats, calling out "kill the foreign devil." But the said 'devil' was not there and it was well for him he was not, for had he fallen into the hands of such a mob he would have had a lively time. As the magistrates encouraged the people in their riotous behaviour it was considered useless to attempt further Mission work among them. This city would be a delightful place for a foreigner to reside in, for the mountain scenery around is splendid and the land dry. Moreover the river on which it is situated is navigable as far as Hwei-cheu-fu (徽州府) in the An-hwei province. The chief export trade is in varnish, the sap of a species of sumach, probably the *Rhus-vernicifera*, or *Rhus-venenata*, which is extensively cultivated in this neighbourhood.

We spent the night at Tung-kwan, and at 10 A.M. the following day (November 14th) reached the village of Ta-yang (大洋), where boats generally stop to take in firewood etc. 30 *li* beyond this village is a long rapid called the T'ung-tsï-t'an which, when the water is low

is a great nuisance to travellers, for at such times there is only one narrow place in the middle of the river where the water is deep enough to float a boat, and I have seen more than fifty boats waiting to pass up and as many more endeavouring to come down. This of course has often led to a quarrel, and sometimes to bloodshed and loss of life. But now gun-boats are stationed there and at other rapids to maintain order, and boats are only allowed to pass up and down on alternate days. We got over the Tung-tsï-t'an about 3 p.m. and in the evening arrived at Lan-k'i-hien (蘭溪), 390 *li* from Hangchow, a very important and thriving city, but a perfect den of wickedness. The Inland Mission has been at work here for seven or eight years, but so far the results have been anything but encouraging. The city is built at the foot of a hill at the junction of the Ts'ien-t'ang with the Kin-hwa river which rises in the hills beyond Tung-yang-hien (東陽), and flows by Kin-hwa-fu (金華府), where it is joined by another stream which is navigable as far as Wu-i-hien (武義), and sometimes to Yung-k'ang-hien (永康).

In Kin-hwa the American Baptist Mission has had an out-station for several years, and in 1875 the Inland Mission commenced work there; I should say it re-commenced, for one of their Missionaries rented a house in the city about 8 years ago, but through the hostility of the officials was compelled to leave. Now however the work is very encouraging, and the Mandarins and people, though far from friendly, allow the native evangelists to carry on their work unmolested. At Lan-k'i we noticed a number of large well-built boats with glass windows on each side, which on enquiry we found were inhabited by persons of questionable character, who, I have since ascertained are some of the descendants of the nine generals of Chen-yiu-liang (陳友諒) a rebel leader, who, towards the close of the reign of *Johan Temur* obtained possession of several provinces but was defeated in battle by T'ai-tsu (明太祖), the founder of the Ming dynasty. These nine generals were beheaded by the conqueror, their descendants condemned to perpetual banishment and their property confiscated. From that time until ten years ago they have been compelled to live in boats. There are great numbers of them on this river especially at Yen-cheu-fu where they are required to report themselves every year. Some are pretty wealthy but most of them are very poor, and obtain their living by fishing and trading on the small tributary streams. The names of these once banished families are Chao (趙), Tsien (錢), Sun (孫), Hü (許), Sü (徐), Cheu (周), Fung (馮), Li (李), Ching (陳). At Lan-k'i our boatmen got drunk, so instead of starting at daylight the following morning (15th) it was nearly noon when we got off. A sail

of about 20 *li* brought us to the mouth of a small stream near which is a road leading through the village of Lo-p'u (羅埠) to T'ang-k'i-hien (湯溪) a small unwalled city 25 *li* from the main river and 50 *li* from Kin-hwa. An immense quantity of sugar cane is grown in this district from which an inferior kind of brown sugar is made, but most of it is conveyed in small boats to Lan-k'i for exportation to Hangchow and other places where it is eaten as a sweet-meat. Towards night we reached a village called Yang-p'u (楊埠) and the next day (Nov. 16th), at noon arrived at Lung-yiu hien (龍游), or rather its Ma-t'eo, for the city is 3 *li* from the river. It is not a large place, and its trade is chiefly local except a little export in rice, millet, buck-wheat, etc. Above Lung-yiu the country on either side of the river has a rather barren appearance, for the surface soil is thin and the red sand-stone which lies immediately beneath, supplies very little nourishment for the roots of trees, which are consequently very stunted, with exception of a few huge Camphor trees which are planted near pools of water. There are, however, extensive fields of ground-nuts which yield a good profit to the growers, as the soil in which they grow requires very little tilling. A sort of *palm*, is also largely grown here on waste land and in the hedges of fields and gardens in the vicinity of farmsteads and villages. It requires no attention and yields annually on an average a catty of fibre which is used for making ropes, mats, rain cloaks, etc.

The seventh day after leaving Hangchow, we arrived about noon at a large village called Chang-shu-t'an (樟樹潭) which does an extensive trade in charcoal and timber, especially in camphor wood, which is obtained in the South-west of the province, and after heavy rains is floated down a shallow stream which empties its waters into the Ts'ien-t'ang near this village. A few *li* above Chang-shu-t'an is a long and high rapid which is often very difficult to ascend, but having a good wind we got over in about an hour and about two hours afterwards passed through the bridge of boats (the only bridge on the Ts'ien-t'ang) which spans the river at the north-west corner of Kü-cheu-fu (衢州府) 460 *li* from Hangchow. Mission work was commenced in this city 8 or 9 years ago by the Revs. J. L. Stuart and B. Helm, of the American Southern Presbyterian Mission, but after labouring here for three years they withdrew and the Inland Mission has since carried on the work. Kü-cheu is one of the very few cities which succeeded in keeping the T'ai-ping rebels outside their walls, so here one's eyes are not offended by the ruins and heaps of *débris* which abound in most cities of this province. About 100 families of the descendants of Confucius reside here. The account they give of

themselves is, that in the early part of the 12th century the frequent invasions of the Tartars compelled them to leave their native province, Shan-tung, and seek the protection of Kao-tsung, the first Emperor of the southern Sung dynasty. They were sent to Kü-cheu for safety, but when the country became again united under one sovereign the greater portion of the family returned to Shantung, leaving behind them the descendants of a younger son of the great Sage. They have a large "Ts'z-tang" or ancestral hall, made after the pattern of the original building in Shan-tung, also a stone engraving of Confucius cut from a likeness they brought from their native place when they came South. They guard the Ts'z-tang against intruders, almost as jealously as the Turks guard the tomb of Abraham, none but members of their family and personal friends being admitted.

The journey I have thus far described ended at Kü-cheu, but I have since made several trips further up the river both by boat and by chair. The latter mode of travelling is much preferable, for navigation becomes more and more difficult and tedious the nearer one gets to the source of the river. Five *li* beyond Kü-cheu the Ts'ien-t'ang is joined by the Kiang-shan river which rises in the hills on the northern borders of Foh-kien province, near the source of the river Min. It is sometimes navigable by small boats as far as Hiah-k'eo (峽口), a village on the borders 160 *li* from Pu-ching (浦城), in Foh-kien and during nine months of the year large boats ascend the river to Tsing-wu (清湖), the port of Kiang-shan-hien (江山), which is 3 *li* from the river and 90 *li* from Kü-cheu. The hills around Kiang-shan contain extensive beds of fine anthracite coal which have been worked for several centuries and are the chief source of supply to the great part of Cheh-kiang. With proper machinery an abundant supply might be obtained, but the native method of working is so laborious that even at the mouth of the pit the best coal cannot be obtained for less than 4 cash per catty and by the time it reaches Hangchow, or Shao-hing the price is almost trebled. The women in this district make very fine straw braid which they work up into fans, hats, etc. It is equal to any I have seen in England and if a market were opened they might be induced to engage more extensively in this useful industry.

Resuming our journey up the Ts'ien-t'ang we come to a large market town called Hang-pu (航埠) 20 *li* west from Kü-cheu. Great quantities of oranges are annually exported from this place which is surrounded for a distance of several miles by orange plantations. Pomelos and lemons are also produced here but they yield less profit

than oranges, so are not much cultivated. 25 *li* beyond Hang-pu is a village called Chao-hien (招 賢) and another of those trade obstructers the *Li-king* stations. A few miles from this village, on the opposite side of the river, there is a bed of semi-bituminous coal, but it is not much worked an account of the Fung-shui bug-bear. An inferior kind of coal is worked in a neighbouring hill but it is only used for burning lime, which is exported from this village. Above Chao-hien the country is mountainous and barren, but in the valley there are some magnificent Camphor trees, whose long arms stretching 30 or 40 feet on either side of the trunk, form a pleasing contrast to the stunted fir-trees on the surrounding hills. 80 *li* above Kü-cheu, we come to the Hien city of Ch'ang-shan (常 山), one of the most important places on the river, as it is the 'door' through which all the commercial produce interchanged between Kiangsi and Cheh-kiang must pass. The finest specimen of road making I have seen in China, is the highway from this city to Yü-shan-hien (玉 山) in Kingsi. It is composed of well set boulders with a line of stone-slabs in the centre; it is twelve feet wide and more than 30 miles long. A few years ago the traffic on this road was enormous, but all wheel-barrows have been stopped because they destroyed the road, and the *Li-king* tax has been increased so that now the Kingsi producers find it cheaper to convey their merchandise to Shanghai, via Kiukiang, than by Hangchow, or I-k'iao as formerly. Still there is trade enough to keep three or four hundred mules and as many coolies at work all the year round, carrying salt from Chehkiang, and tobacco leaf, grass cloth, pottery, cast-iron ware &c., from Kiangsi. Coal and lime abound in the hills on the borders, and near Yü-shan is a quarry of fine grained slate from which the Chinese ink slabs are made. The Inland Mission has a station at Ch'ang-shan, also in two of the villages on the great road between that city and Yü-shan where the work has lately been most encouraging. 50 *li* above Ch'ang-shan is a large market town called Hwa-pu (華 埠) which some years ago exported a great quantity of tea to Ningpo and Hangchow, but the heavy *Li-king* on this river has turned the tide of trade towards Kiukiang. Large boats can seldom go beyond Hwa-pu, but small craft ascend the river as far as K'ai-hwa-hien (開 化) a small thinly populated city in the Kü-cheu prefecture, 720 *li* from Hangchow. One branch of the Ts'ien-t'ang rises in the hills, on the Southern borders of Anhwui, another on the border of Kiangsi, but neither are navigable above K'ai-hwa. The cost of travelling on this river varies with the state of trade. I have hired a large boat with 8 berths and 9 boatmen from Hangchow to Kü-cheu, for $7, but at other times I have had to pay $15. A single

berth may generally be obtained from Hangchow, or I-kiao to Lan-kʻi—for $1 and from that city to Kin-hwa the fare is 100 cash, to Kü-cheu 500 cash, to Kiang-shan or Chʻang-shan 800 cash. The down river fares are usually less by one-third. The average time from Hangchow to Kü-cheu is seven-days.

EDUCATION OF WOMAN IN CHINA.

By S. Wells Williams, LL.D.

THE Nü-'rh yü 女兒語, or Word to Girls, by Siu-kwăn 秀荃, formerly Governor of Kiangsi. A translation, with notices of the education and legal rights of women in China.

The author of this primer must have been a man of kindly feelings and sympathy towards girls, having a sincere desire to give them good advice in such a form as they could easily commit it to memory, and able to make his counsels so practical that their parents would feel them to be worth teaching. Siu-kwăn's fourth son, Yuh-ko, in 1860 filled the same post as his father, and the family has thus had a literary reputation. This little book contains 228 lines, mostly in tetrameters, numbering in all 967 characters, of which many are repeated several times, so that the labor of memorizing it is not great. It has no preface, and was published at the *Wan-hiang Tsé* 晚香榭 Bookstore many years ago. It is a more profitable book to learn than the *San-tsz King*, which boys are made to memorize, for its advice is good and can easily be followed.

The *Ti Tsz Kwei* 弟子規 or Rules for Sons and Younger Brothers by Li Tsi-tsan of Kiang in the province of Shansi, is the counterpart of this hornbook; and Siu-kwăn himself has also written a second primer for boys. It is in irregular meter, and contains good advice in the conduct of life, how to avoid the downward paths of vice, and how to keep high aims constantly before the mind. From his official position, it may be inferred that he distributed copies gratuitously to those who would be willing to teach them.

There are no divisions or headings in this primer for girls, but it will be seen that from household cares it proceeds to speak of female dress and manners, and the respect due to their seniors and husband. The proper behavior towards secondary wives and sisters-in-law, the care of children and intercourse with neighbors follow, and the whole concludes with warnings to the indolent and scolding woman what her end will be.

NÜ-'RH YÜ, OR WORDS TO GIRLS.

When wives and girls are still in youth,
Much need they have of constant heed.
At morn their place is first to rise,
At evening last to seek their couch,
To strive that all their work be done,
And yield till others' meals are o'er;
For if they're slack or dainty-mouthed,
They'll tempt the men to downward paths.
Let rice and flour, let oil and salt,
Cups, plates, and spoons, the chopsticks too,
And everything of household gear,
Be nicely laid in their right place.
Practised in using each and all,
And apt in doing every work,
Still say, "I'm dim where men are clear;
I'm quite abashed to see them near."

Her mouth should ever be well rinsed,
Her hands kept free from needless stain;
What careless men have left in haste,
She must lay by in its own place.
Her hands and feet, her head and cheeks,
Require a woman's careful thought;
The lass whose back-turned glance is rare,
Leads men t' admire her parent's care.

No pains she spares her dress to mind,
Her tea and rice are clean and nice;
For sluttish trace in rooms or clothes,
A man despises or dislikes.
A peck quite full of pearls and gems,
For worth must yield to gill of rice;
Embroidered gold, or flowers on silk,
Can't well be ripped and washed for use;—
What will you do, in case of need,
With phœnix wings and argus plumes,
Whose brilliant hues have cost you dear
In aching eyes and sickly frame?
The sash which most adorns a dame
Is pure and neat, polite and chaste,—
Shows more in faithful, honest life,
Than in grand style and showy dress.
A spouse whose name is held in doubt,
Though clad in gold and 'tired in gems,
Is not like her, the loving wife,
Whose pin's a thorn, and skirt a shift.
Are unused food, or tea-grounds left,
She lays them by with careful thought
For those poor folk who come around,
Compelled to live on chaff and earth;
Each grain of rice, each floss of silk,
Is just the blood and sweat of man,
Which used aright brings in reward,
But lays up wrath when spent amiss.

Raise not the voice in boist'rous shout,
But speak your words in subdued tones.
To curb one's spunk and mind one's work,
Are marks which prove the lady true;
But ogling looks, the sidelong leer,
Humming a song for men to hear,
All lead astray, step after step,
To honor's grave and ill repute.
In olden time dames kept their rooms,
Each sex knew well its proper place.
Unless one shuns sour scandal's breath,
You'll sure invite men's carping words.

With filial duty serve the old,
As if they were your household lords;
Help them in kindly, patient acts,
Without a word of grudging scorn;
If for her servant asks a dame,
Just carry out the word for him;
And if he's not within your call,
Then go yourself and wait her words.
To seniors always yield your place,
And honor all whose rank is known;
Help them to bear their ills and griefs,
But do not fret them with your freaks;
Serve great and small with equal zeal,
And always let your will give way.
If lord or lady ask your help,
First with your husband counsel take,
For he to you must heaven be,
One whom you may not disesteem;—
For if this heaven should once fall down,
Where then, in sooth, would be your lot?
Mind, scold not those whose help you seek,
Nor wasteful, aye, or cruel be.

A man who fears his wife's harsh tongue,
And she who makes her goodman shamed,
Are things at which men laugh and jeer.
A wayward spouse, with aims depraved,
Can oft be urged to mend his way
By earnest words and constant talk,
And quickened thus to higher life:
Show him th' attention owed a guest,
And mutual faith due to a friend;
For wanton sports and cruel tricks,
Alike disgrace both man and wife.

If no male heir to you be given,
Beseech your lord to take a maid;
And if she have a mother's joy,

You, too, will not be desolate.
The concubines brought to the house,
Must straight be taught to keep the peace;
For neighbors, hearing all their broils,
Will laugh and hold you up to scorn;
The more they scold the more they will,
And clamor leads to discontent.
Be chaste and kind in ev'ry act,
And all will praise your gentle name.
Let father's brothers, old and young,
Sisters-in-law of every name,
Each and all be daily served,
Lest in your woe you plead in vain.
One hundred years your age may reach,
And to the last they'll seek your face.
In thousand and ten thousand cares,
In patience still your poise maintain.
A household constant in its plans
Can't well be governed by two wills;
A seeming love, with strife within,
Will soon destroy your health and fame.
No cause for sneers from slanderous tongues
When household cares the mother bears,
And thrifty husband works abroad.
Words that are not both pure and true,
Degrade all dames who prize their fame;
While she who gently leads the base,
Proves by her lips her princely mind.
Who with quick wit detects the facts,
And clearly severs this from that;
She never needs to change her tongue,
Nor mend her speech by other lies;
For enemies, who're thus aroused,
Bring reddening shame and deep remorse.

Vile books should never meet your eye,
Nor filthy words defile your ear;
Ne'er look on men of utterance gross,
Nor tread the ground which they pollute.
Keep back the heart from thoughts impure.
Nor let your hands grow fond of sloth;
Then no o'ersight or call deferred
Will, when you're pressed, demand your time.

In all your care of tender babes,
Mind lest they're fed or warmed too much;
The childish liberty first granted
Must soon be checked by rule and rein;
Guard them from water, fire, and tools;
Mind lest they're hurt or maimed by falls.
All flesh and fruits when ill with colds
Are noxious drugs to tender bairns—
Who need a careful oversight,
Yet want some license in their play.
Be strict in all you bid them do,
For this will guard from ill and woe.

With neighbors and with kindred dear,
Let loving concord be the rule;
Show kindly thoughts and warm regards,
With timely gifts from your full store.
Cheer other's progress with your praise,
Nor make their failings known abroad;
And when they try to bring you round,
Just hear their words but argue not.
To those who're under your commands,
Weary and sad, hungry or cold,
Speak gently still, and help them too;
In every work let mercy sway.
Beldames and strolling gipseys loud,
Should never come within your doors;
They lead you on to do what's wrong,
And tempt men's hearts to brawls and strifes.

Whatever's said within your rooms,
Should always be with care discussed;
Lest hangers-on should pass it round,
To cause a jeer or breed a grudge.
Your gates and doors should not swing wide,
Nor trunks and bureaus stay unlocked:
Both day and night with constant care,
Beware of thieves, beware of fire.

Lay up good works in liberal store,
But do not seek to hoard your wealth;
For if your child and grandchild thrive,
The money spent will all come back.
To gossip much and gad about
Is like to bring regret and woe;
To feign you're dumb, or ape the deaf
Is one device to get away.
Learn well your station to fulfill,
And this will check all angry pride.
E'en heaven itself is not quite round,
And earth too needs its gaps filled in.
The three accords and virtues four,
Should always be a wife's concern;
If she give cause to be divorced,
She's still disgraced without a bill.*
The virtues which adorn a wife,
Are winning mildness, strict reserve,
A prudent care, a loving heart,

* NOTE in the text. "To be childless, or have an incurable disease (like leprosy), is no disgrace or fault." The *san tsung* or three accords, are those of a daughter to her father, a wife to her husband, a widow to her son. The *sz teh*, or four virtues, are purity, conversation, deportment and skill.

And when grown old, a sober mien.
The vices which disgrace a wife,
Are hatred, laziness, and lust,
A jealous heart, a gourmand's taste,
And lack of modesty and shame.

An honest and affectionate,
Chaste and filial wife and daughter,
Are honored still from age to age;
But wanton and defiant girls,
Their one life passed, are soon forgot.

When a wife loves her ease, and thinks chiefly of eating,
Her husband will starve and her children may freeze;
When her voice is too loud, and her tongue is too long,
Then they go to the bad, and the house is destroyed;
When her cries fill the lanes and ring through the wynds,
The neighbours despise her, and call her an imp;
Her goodman they ask why his girls act so vilely,
And refuse to believe what she says in excuse.
O woman, alas! who with you wants to chide,
Since you never agree with what people say?
Then try to amend, whenever you're wrong.
When parents or husband shall bid you obey,
No longer disdain their just wishes to meet,
For your life or your death still rest in their hands.
What good will it do, with your o'erweening pride
And obstinate will, to have your own way?
Girls of culture and polish no low clans produce,
Their young and pretty ranks will brook no hoyden's place;
When the wife of first rank loves the next "little wives,"
Her name is well known, the world gives her praise;
When stepmothers' hearts yearn for all the old sons,
The country soon knows who they are and their homes.
The bride learns too soon of the task that's before her:—
Such patience and tact, such skill and composure,
Such wisdom to join the stern with the gentle;—
But if she succeed her reward will be great,
For long as she lives the household reveres her.

The general purport of these counsels is creditable to their author, and it may safely be asserted that the comparatively high position among pagan nations which has been accorded to women in China, even from its earliest history, has been due in a great measure to the conviction that they must be properly taught. Look at their estimation in Moslem countries. How much higher the wife and mother stands in China and Japan than in Persia and India. It is an influence which has done much to counteract the inherent evils of paganism, and when Christianity comes in truth, among these eastern Asiatics we shall find few obstacles to the highest elevation of the sex. Luhchan, an essayist of note and a writer on female education in 1712, expresses the general opinion of his countrymen on the desirableness of teaching women when he says, "The basis of the government of the empire lies in the habits of the people; and the surety that their usages will be correct is in the orderly management of families, which last depends chiefly on the females. If the curtain of the inner apartment gets thin or is hung awry (*i.e.* if the sexes are not kept

apart), disorders will enter the family, and ultimately pervade the empire. Females are doubtless the sources of good manners; from ancient times to the present this has been the case. The inclination to virtue and vice in women differs exceedingly; their dispositions incline contrary ways, and if it is wished to form them alike, there is nothing like education. In ancient times youth of both sexes were instructed. According to the Ritual of Chow, B.C. 1200, the imperial wives regulated the law for educating females, in order to train the ladies of the palace in morals, conversation, manners, and work; and each led out their respective classes at proper times, and arranged them for examination in the imperial presence."

Regulations like those here intimated involve the existence of suitable books in which to train the members of the Chinese court, and strengthen the inference that the education of girls among the people at large must then have been common. This inference is of the same nature that we make in the two instances of Deborah and Hannah about the same era, whose remarkable poems have been preserved, and indicate some culture and literary taste, as well as piety, current among the women of Israel. In estimating the position of women in China, it is almost impossible to avoid comparing them with that of the sex in Christian lands, where the highest examples of excellence are known, the highest motives to strive to reach that excellence are taught, and the highest rewards attainable here and hereafter set before every woman. Such arguments have their weight in now teaching the Chinese women those high principles, but they do not explain the attainments made in this direction among them in former times, and they are worth bearing in mind when we read so much harsh judgment on the degradation of the sex now.

Let us select a few notices from early records of the estimation in which women were held in those days, days which we hastily conclude were times of barbarism and ignorance because their books, their laws, and their arts have perished in subsequent revolutions and ruin. Those writings indicate that women were regarded as the objects of care on the part of the state, and held a high position in the family. In the *Shu King*, the eighth section of the Great Announcement of Duke Chow gives as one reason why he regretted the necessity of taking up arms to avenge the public wrongs, and calling off all the able-bodied men, that this would deplorably afflict widows and widowers by taking away their natural supporters. The references in the Book of Odes to the wife and mother also indicate that women were honored in the family circle, and that the marriage relation was defined by law and guarded by usage.

In a pastoral Ode upon the joys of country life, among other pleasing figures, is this one:

"Hark! how the merry feast goes round!
The husbands' hearts with love abound;
Their wives close by their sides are found."

In another Ode, one stanza thus refers to gathering the harvest:

"Patches of unripe grain the reaper leaves,
And here and there ungathered are the sheaves.
Handfuls beside we drop upon the ground,
And ears untouched in numbers lie around;—
These by the poor and widows shall be found."

As this whole Ode is regarded as describing the risks and duties of husbandmen, this portion of it may be taken as indicating the customs, if not the laws, which were in force in those times. Their similarity to those promulgated by Moses in the 23d chapter of Deuteronomy, about four hundred years before its supposed date, and most beautifully carried into practice in Ruth's time, will strike every reader. It is quite enough to convince one that they have not yet lost their force, to make a journey through China during the harvest, and see the women and children gleaning.

In another Ode, the inferior position and labors in life of daughters are described in contrast to those of sons; but throughout these scattered relics of ancient domestic life in China, we find no trace of the practice of female infanticide, of suttee, or immolation of children before the gods. In the Ode just referred to, the birth of daughters to the rulers who were to dwell in the palace of the dukes of Wei, just then finished, and celebrated by the writer, is thus anticipated:

"Daughters shall be born to him:
They will be put to sleep on the ground;
They will be clothed with wrappers;
They will have tiles to play with;
It will be theirs neither to do wrong nor to do good;
Only about the spirits and the food will they have to think,
And cause no sorrow to their parents."

The tile is here used as an emblem of weaving, because women prepare the fibres of the nettle-hemp and grass-cloth plant for the loom by rubbing them on tiles, even to this day. The erroneous rendering of this Ode by Dr. Morrison, who translated the fifth line by "She is incapable either of good or evil," has been shown by Dr. Legge; but it has been so often quoted by writers on the low position of women in China, that it has done the Chinese some injustice.

Another song indicates the stringency of the laws and customs relating to mariage in the twelfth century before Christ. It describes the resistance made by a lady of one state to be married to a man from another because his betrothal presents were not so complete as

the rules required. When he wished to meet and convey her home she and her friends refused to carry out the engagement. The other party brought the case to trial, and the lady made this Ode, asserting, that while a single rule of ceremony was not complied with, she would not allow herself to be forced from her parents' house;

"The dew thick on the wet paths lay,
Thither at early dawn my way
I might have ta'en,; but I said, 'Nay,
The dew is thick, at home I'll stay.'"

"You say the sparrow has a horn,—
How could it else bore through your house?
You say this trial is a proof
That I exchanged betrothal vows.
But though you've made me here appear in court,
Yet at betrothal what you did fell short.

"You say the rat's teeth are complete,—
How could it else bore through your wall?
You say this trial proves my vows
Of plighted troth were perfect all.
But though to court you've forced me here to come,
My will is firm. I'll not with you go home."

— *Legge's She king*, 1876, *page* 70.

The influence of these utterances and examples upon the morals and usages of the Chinese during the centuries which they have been studied and memorized, can only be compared to that exerted upon our own by the writings of Solomon, the dramas of Sophocles, and the odes of Horace. They have given strength to the laws which still form part of the *Ta Tsing Liuh-li* relating to marriage and the obligations connected with family duties. These are contained in Chaps. CI to CXVII, and it is probably safe to say that no country, not Christian, can show, in its legislation, more care in guarding the sacredness of family ties, defending the purity of the weaker sex, and providing for the maintenance of widows. This high relative position I ascribe to the influence of the ancestral worship, in which the young are taught to ascribe equal honor to the mother as to the father, and a child grows up with the abiding impression that their protecting care over him through life depends very much on the reverence and support he gives their deified spirits.

Some of the most important regulations in the Penal Code may be summarized to show Chinese ideas upon the duties, position and safeguards of women as members of the state.

Chapter 101 contains eight sections defining the points on which each party to a marriage contract shall inform the other; and fixing the penalties for deception in respect of age, health, presents, and virginity; for affiancing the girl to a second man; for refusing to

give her up at the set time of marriage; or substituting another in her place at that ceremony; and lastly, stating when a marriage contract can be annulled. It is well known that the language has one character (妻) for *wife;* and quite another (妾) for the other women brought into the family. The relations between the two are acknowledged in the eyes of Chinese law, but our terms of first and second wives or wife and concubine, do not exactly convey the native idea. The *tsieh*, 妾, is not a wife at all, of which there can be only one, even in the palace. The relation between the two is like that of Sarah and Hagar in Abraham's household, but the *tsieh* cannot be summarily ejected with her children from the family. She is taken into it by a kind of purchase and without the formalities of the first marriage, and while the word *kia* 嫁 is usually translated to marry a wife the native idea confines the act to taking a *tsi* 妻 and never supposes that a *tsieh* 妻 is intended, yet the children of the latter, like those of Bilhah and Zilpah in Jacob's household, are regarded as having the same rights as the wife's.

Section 102 forbids a husband lending his wife or daughter on hire, and exonerates the latter from all responsibility and punishment; if he falsely represents one of his family as his sister and gives her in marriage, he shall be beaten one hundred blows, and the consenting woman eighty blows, and sent back to her husband, losing all the presents. Most of the legal penalties which involve beating a woman with a bamboo, as in this case, can be compounded by a fine, but this depends a good deal on the judge.

Section 103 defines the punishment of a husband for degrading his wife to an inferior position, and elevating the *tsieh* to be a *tsi;* both the women, too, must be replaced in their first positions. In case a man becomes a bigamist, his second wife must be returned to her parents. Cases under this statute probably very rarely occur; and then where the husband had long changed his domicile.

Section 104 stipulates that when a son-in-law has been received for a time into his father-in-law's family, the latter cannot eject him; and is liable to a hundred blows, too, if he tries to marry his daughter to a second husband.

Section 105 forbids marriage during the legal period of mourning for a parent or husband; and a widow, who has received honorary rank from the Emperor while a wife, is debarred from a second marriage with any person. No widow can be forced to marry against her will; and even if the man die before his betrothal has been completed, the girl is upheld by public opinion in resisting all attempts to make her accept another husband, even to taking her own life to avoid it.

After her marriage, a daughter is considered to be as one dead in her father's household, so far as the ancestral worship is concerned; and during mourning this worship is daily maintained.

Section 106 forbids a legal marriage of either kind, if at the time either of the parties have a parent or a grandparent in prison for a capital offense, unless his or her parent in prison expressly commands it to take place; only there must then be no feast or music at the ceremony.

Section 107 declares a marriage between persons having the same surname, null and void. This law is observed by all classes, and has had great influence in maintaining the existence of the clans into which the Chinese are divided; the Manchus and Mongols do not often intermarry with the Chinese. A woman usually writes her maiden name after her married one to show her original family.

Sections 108 and 109 define the degrees of relationship within which a marriage is unlawful, and extends them farther than is done in Christian countries, including even the daughters of a father or mother's aunt, a son-in-law's sister, a grandson's wife's sister, or a mother's sister's daughter. All these connections are null, *per se*, and the parties are punishable with eighty blows. It is capital offense for a man to marry any of his grandfather's or father's former wives, or his father's sisters, or his brother's widow.

Section 110 regulates the punishments of any officer of government who marries a woman living in his jurisdiction; such marriages are to be cancelled, and the woman restored to her family. One object of this law is probably to prevent cabals and plots on the part of the local rulers with the chief families in their districts.

Section 111 prescribes the penalty for knowingly marrying a runaway female criminal to be the same as for the crime which she had committed, excepting it be a capital one; the marriage is also a nullity.

Section 112 makes it a crime punishable with death, "whoever confiding in his power and influence, seizes by violence the wife or daughter of a freeman, and carries her away to make her one of his wives;" and the woman shall be returned to her home.

Sections 113, 114, and 115, forbid respectively the marriage of officials with comedians, the marriage of priests, and the marriage of free persons and slaves; in each case nullifying the whole ceremony, and sending the woman back to her family.

Section 116 gives the law of divorce; but however just and explicit its provisions are to protect the weaker party, society in China has not moral power to prevent many wrongs being done to wives,

whose own petulance, idleness, wastfulness, and intrigues, more often bring misery and beggary on themselves, than the caprice or vices of their husbands. There are seven reasons for divorce, viz: barrenness, lasciviousness, thievery, jealous temper, talkativeness, disregard of her husband's parents and inveterate infirmity, by which is usually meant leprosy; and it is easy to see how much power they give to the husband. As an offset, however, the same clause stipulates that if the wife has mourned three years for her husband's parents, if his family have become rich since her marriage, or if she have no parents to receive her back, none of these seven reasons shall justify a divorce. The parties are allowed to separate by mutual consent; but if a wife elopes and marries another she is to be strangled. His desertion for three years absolves her from the alliance if she be ignorant of his existence.

Section 117 prescribes punishments of various degrees for contracting or assisting in unlawful marriages, and insists particularly on the necessity of the go-between in all legal espousals; his punishment in certain cases is the same as that of his principals. No penalty is mentioned in cases of breach of promise, for all affiances are made by parents and matchmakers, and the youthful parties to them seldom see each other till the wedding day.

Sections 315 to 323, all relate to wives and children, inferiors and equals striking and wounding their relatives and seniors. The last one justifies and defines blood revenge for the murder of a parent or paternal grandparent—an act which is also extolled by the moralists of China as proving the filial piety of a son or daughter in the highest degree.

I have no means of carefully comparing these laws relating to the rights and punishments of wives and women with those of other Asiatic nations in ancient or modern times; but I think it will be found that they are superior in most respects in regard to the former, and are gentler in many sentences for crimes, because of their sex. These are often much harsher than can be justified or than serves any good purpose. Two things should be considered, however, in making our judgment, viz: the Chinese authorities never desire or design the good of the criminal in sentencing him but intend his punishment only to preserve society from evil; and further, that they have no means or power at present to make imprisonment itself a punishment. They could not possibly maintain their condemned criminals in large prisons, nor find any employment for them during their terms of sentence, even if they could effectually confine them.

These extracts from the national code fairly show the best

opinion of Chinese moralists respecting the rights and duties of women. Archdeacon Gray has collected many examples of the savage and unjust treatment which wives and handmaids endure from vicious, cruel and lawless husbands: and the case only proves that in this as well as in Christian countries, men know better than they do. The few excellent and devoted women scattered over China at mission stations are daily giving precept and example in every form to those whom they can reach, and are showing the way which will lead and help the wretched to bear their sorrows. It is not well to be dwelling on all the miseries and ills in Chinese social life, for it tends to dishearten and chill the sympathies; and the condition of women in this land has too often been described in terms calculated to convey an unfair estimate. We should not forget to bring in the cheerful parts of their life and customs. No one assumes that women are treated as they ought to be, but that does not involve the conclusion that they are treated as bad as they can be; nor does mission work require us to dwell chiefly on the dark sides of native society.

Girls in China have less inducements to study than boys, and it is something in their favor that an education in the classics is considered to be so great and desirable an accomplishment. This sentiment has had an influence in preparing the way for foreign ladies to open girls schools, and through their pupils obtain an entrance into the domestic life of people, which otherwise might long have been closed.

The name of one Chinese woman deserves to be mentioned in connection with this subject, for her work has survived, and has been held in repute during the ages since its publication. This cultivated lady was Pan Hwui-pan, 班惠班 or Pan Chao, 班昭 who flourished in the first century. She completed the *Tsien Han Shu* 前漢書 or history of the first part of the Han dynasty (B.C. 206 to A.D. 26), which had been begun by her brother Pan Ku, 班固. Her father Pan Piao, 班彪 discerning her abilities, gave her a good education. She was married at fourteen to Tsao Sheu, 曹壽, a clever and rising officer, whose early death left her a widow with young children. She then came to live with her brother, and assist him in his literary and official duties as historiographer. On the accession of the Emperor Ho 和帝 (A.D. 89), he became implicated in the falling fortunes of Tow Hien, a general of high repute, and was put in prison, where he died. His unfinished national history was committed to her care to complete, and the Tables and astronomical portions were her work. In order to enable her to do this, the young emperor assigned her apartments in the palace, with ample revenues and assistance, where

she completed this valuable record, retaining her brother's name as its author for he and her father had written most of it. It placed her on the pinnacle of fame.

For some reason the emperor espoused a new empress, and as she was still in her teens, he placed her under Pan Hwui-pan's instruction in poetry, elocution, and history. In this new position, she deemed it worthy of her best efforts to write the *Nü Kiai* 女誡 Rules for Women, for the improvement of her sex at large, as well as her pupil. It is comprised in seven chapters, which treat of much the same subject that the mother of King Lemuel had written upon a thousand years before. In the preface she says: "Although I am not talented, and my knowledge is limited, still my father spared no effort to instruct me in letters and sciences, and my mother early inspired me with a love for my duties; I cannot think, therefore, that I am unable to say something useful for persons of my own sex. I have had much experience in many things, and have learned the chief duties owed by my half of the human race to the other." She lays the greatest stress, therefore, on the domestic education of daughters by mothers who have been fully educated. The headings are all that need here be cited to show its character. 1st. The state of subjection and weakness in which women are born. 2d. Duties of a woman when under the power of a husband. 3d. Unlimited respect due to a husband, and constant self-examination and restraint. 4th. Qualities which render a femal lovable, divided into those relating to her virtue, her conversation, her dress, and her occupations. 5th. Of the lasting attachment due from a wife to her husband. 6th. Of the obedience due to a husband and to his parents. 7th. Of the cordial relations to be maintained with her husband's brothers and sisters.

I give a translation of the conclusion of this tract, which is, so far as I know, the only treatise on female eduation in any language that has come down to modern times from that early era. "Young ladies, who still remain at home under your parents' eyes, faithfully employ your time in thoroughly learning your present and prospective duties. Young wives, who have already passed into your husband's house, and have neglected before to learn the duties devolving on you in your present state, hasten to repair a fault whose consequences will be most serious. The careful study of these seven chapters will inform you what are the most important things to be done, and what you should most carefully avoid. Practice constantly what is here taught, and your daily tranquillity will be assured, and you be fully fitted to become good mothers. The example you will then set before your children will be more incomparably powerful and salutary than all the

precepts which they will receive elsewhere, and early inspire them with the love of right and virtue. The filial piety growing up in their hearts at the same time with right and virtue, will leave you nothing to desire for the rest of your days. You will be recompensed for all the pains you have taken, for all the humiliations you have suffered, for all the chagrins that you have swallowed, and for all the victories which you have achieved over yourself, and which have made you what you ought to be."

Pan Hwui-pan lived to the age of seventy, honored and cheered to the last by her relatives and countrymen. She held her brother's office of historiographer many years; and had a patent of nobility granted her, styling her *Tsao Ta Ku*, 曹大家 or the Great Lady Tsao. She was cherished by her imperial patrons, who honored her memory with a state funeral and a well-deserved eulogy. Her daughter-in-law collected and assorted her writings, and thereby preserved the memory of this remarkable woman. At the end of a long momumental inscription cut on her tombstone, she exclaims: "May this precious souvenir of her virtues and merits cause her to live in coming ages, and be known even to the very last of her descendants!" Her high reputation as a historian and scholar is probably unique in the annals of her country, but her subsequent influence has been very much owing, no doubt, to her unsullied character and good deeds as recorded in her writings. It has been a great boon to her country women to have had such a character as hers to refer to and copy. In the year 1721, Luhchau, a scholar of Fuhkien, issued a fuller work on female education called *Nü Hioh* 女學 or Female Instructor; in his preface he refers to Lady Tsao's treatise as an excellent book, but disparaged by students because it is so brief. He enumerates the titles of seven other works on the same subject, and each one is criticised for its defects or erroneous teachings. All of them are rather to be compared to works like Sprague's Letters to a Daughter, or Hannah More's Education of a Princess, than to what we call school-books; for such branches as Arithmetic, Geography, Ancient or Modern History, Philosophy, or Physics, are not yet taught in any native school in China. Luhchau gives in his preface a few hints upon the importance of educating females as a reason for his own performance, and describes his anxiety lest he should have said anything likely to be detrimental to their progress. A review of the *Nü Hioh* is to be found in Vol. IX. of the Chinese Repository.

I have referred to these two books of Pan Hwui-pan and Luhchau, issued at an interval of nearly seventeen centuries, to show the uniformity of Chinese ideas as to the best mode of training wives and

mothers. These instructions and standards for conduct are far higher, indeed, than the attainments of the sex, but it is a good thing for their progress to have the highest teachings and examples in their own literature constantly set before them. Many of the *pai-fang* and *pai-leu* scattered throughout the country and in the cities were erected in honor of distinguished women, whose memorials are there read by myriads of their countrymen who would otherwise never have known their virtues or heard their names.

NOTES FROM SHANTUNG.

What one gets to eat in a Shantung Inn.

ON the road from Chefoo to Tung-chow; four dishes of some one of the following articless viz: pork, scrambled eggs, cabbage, vermecilli; to this add a limited allowance of samshu, also wheaten pancakes, raised bread, or unleavened biscuits *ad libitum* are offered. This is the regular bill of fare and the liquor is charged in any case. The price is 120 cash a meal. On all the great roads you can obtain such of the above dishes as you choose to order. Besides these, in the larger inns you get dishes of Japanese gelatine. With these richer dishes there is commonly a sauce of mustard, chives or garlic. In the season it is the custom to eat raw onions, with the tops, and even garlic. Two or three varieties of crab sauce are used and several kinds of soy; also pickled eggs, carrots, turnips and a variety of salt condiments; as drink, gruel in great variety, rice, millet, sorghum and barley, all being used; everywhere in town and country the favorite Shantung dish, *Mien*. This is simply flour paste drawn into long thin strings and boiled, something analogous to Genoese paste or Maccaroni. In the large eating shops a rich soup is added; in the inns commonly a simpler dressing with a little vinegar. Chives or Garlic are always used for seasoning. The mixture is poked into the mouth with the chop sticks aided by a timely inhalation."

If you wish it, meat pies, *i.e.*, pastry stuffed with suspicious varieties of meat and boiled like apple dumplings, are to be found in the larger places only, except on feast days.

Finally, in the season, cherries, apples, pears, peaches, apricots plums, persimmons and grapes. You buy these, however, on the street, never of the Landlord. I submit that with *clean cookery* much of this food is not despicable.

Carriage of farm products and merchandise in Shantung.

GOING about the country in the immediate region of Tung-chow everything is carried by donkeys and mules on pack saddles.

Besides the above, the great road from Chefoo westward to Tsi-nan-fu abounds in carts. Passengers are carried in immense lumbering machines covered with matting and drawn by 5 or 6 animals. Wealthier passengers and imported goods bound for the interior are transported with a little more dispatch in the smaller carts. These are covered carriages and drawn by two mules.

As you pass over the Jao-yuen hills down into the Ping-du plains your ears are pierced with the endless creak of wheel-barrows. In all that region and on to the west everything is carried by wheel-barrows.

The purchase of a farm cart about Ping-du indicates considerable wealth, at least a high degree of prosperity. I saw there a whole cart load of boys, some 12 or 15, riding to the harvest field and cart-loads of sheaves returning much as in Britain or the United States.

What you meet on the roads in Shantung.

AT Hwang-hien I saw large numbers of bales of *raw native silk* neatly packed in bales covered by Shantung carpeting and on its way from Chi-hia, where for the most part it is produced, to Jeo-tsun, a busy mart beyond Ching-chow-fu where it is woven.

On the road past Hwang-hien I met men with heavy wheel-barrow loads of a *grey clay*. It is used in the place of starch for giving lustre to white garments. Considerable quantities of *braided wheat straw*, taken on pack saddles by mules to Chefoo, where Messrs. Cornabe & Wilson, particularly, buy it up and ship it to Britain and perhaps America are also met. This industry adds largely to the family income all about Lai-chow-fu, as all the women and children ply the art of braiding. Small dealers go around and buy it up by the ounce.

Numerous mules loaded with the Shantung Vermicelli going to Chefoo for the southern market are to be seen. It is produced from the *Liu to*, green bean, of Shantung, a bean or pea which is nearly pure starch.

A peculiar local product of Shantung.

THE writer of this, spent a week in November last, at a village in the Jao-yuen District where chiefly centred a local trade of some interest. As he entered the inn at the fair village of Pi-ko his curiosity was excited by the general diffusion of a fine scarlet dust on the floor and walls and brick-bed of one of the rooms through which we

passed in going to our quarters. When preaching afterwards at the fair, he saw four or five men moving about among the crowd whose pants and coats were stained and their faces and hands dusted over with some substance of a bright scarlet color. They carried baskets of the same brilliant appearance. On inquiry I learned that a plant called "purple grass" was cultivated in this district. The inn was one of the places where it is stored and packed in bales, whence it is sent mostly to the South, where it is used solely for coloring the red candles with which we are all familiar. I was informed that it will color nothing else but candles. What is it? Is this statement correct?

The Shantung Lark.

I DO not remember to have seen attention called to the fact that the sweet singing English Lark, or a variety of it, abounds in Shantung. On a late pedestrian tour up and down the Shantung hills, I everywhere heard and greatly enjoyed its music. The Chinese appropriately name it the bird of heaven. It is a rude change from this sweet songster suggested, by I know not what law of association, to the saucy magpie, and a scene I witnessed on the 1st June, on the road near Chefoo. It was a pitched battle between a magpie and a snake. I fancy each wanted to eat up the other. The magpie seemed to be on the aggressive. My approach put an end to the controversy. But the Magpie returned to it after I had passed. I am curious to know which party got the good dinner.

Fung-shui in a Shantung Inn.

FOOT SORE and weary, after a walk of 16 Eng. miles, having made the ascent of one rugged hill and the descent of another since our last stopping place, Mr. Lan and I gladly entered old Mr. Jao's Inn at Jao-kiu for dinner. It was a fine large inn and apparently had been used as such for more than a generation. The particular thing that attracted my attention was this; in the middle of the room facing the street, there arose from the earth floor, an elevation of some 30 inches with a circumference at the base of something over 4 feet. On inquiry I found that this earth mound was nothing else than the dirt brought into the inn on the shoes of countless travellers each unconsciously adding his quota until the hillock had grown to its present dimensions. The landlord had scrupulously hoarded these gains and regards the presence of this mud-hillock in his kitchen as securing every blessing to the family. The only explanation attempted is, "It shows the Inn has good Fung-shui."

P.S.—The landlord told me he occasionally saw a copy of The "Wan Kwo Kung Pao." I wonder how how many years of that paper regularly taken in would clear out that vile accretion of ages.

Cheap Church Bells.

I was greatly pleased on a late visit to the churches in Ping-du to find two of them provided with native bells which answered fairly well for summoning the people to worship. Mr. Yuen, the Pastor, had given the order and a native had cast them. They are of a particular variety of iron called *kwang tieh*, which sounds almost as well as bell-metal. Every Missionary must have felt the need of a bell in country churches, the more as clocks do not abound. Mr. Yuen's bells are not large, and cost only a few hundred cash. They are not provided with a clapper nor are they permanently mounted. At Sa-ko, Mr. Yuen hung the bell at church time on the projecting ornament over the church-door and struck it with a hardwood rod on the outer surface. Have the country churches about Amoy and Fuchow used them? It is good for the Chinese Christians to have a Church bell; better to rely on themselves in getting it.

"Have you got rich this time?"

WE had been away from home on a twenty days trip in the country. We were now only 20 miles from home at Shi-sien, at the inn waiting for supper. The inquirer was a young man also on his way to the city. He had already had some conversation with the donkey driver and knew from him the fact that we had visited Lai-chow, Ping-du, Jao-yuen, and other places. He had inferred that we were engaged in business of some kind and that it was probably lucrative. And so coming to the point at once he addressed me, "Aged Sire, have you got rich this time?" Mr. Lan and the donkey driver at once explained matters to him. I was startled and silent. To me the question had a deep spiritual significance. Have I got riches for Jesus this time? There are jewels here for Jesus' crown that will enrich the gatherer to all eternity. Have I won souls for Christ? Time is precious. It may be now or never. Have I enriched myself, and have I done it *this* time? Brethren, venerable Brethren, have you enriched yourselves *this time?*

C. R. M.

MONGOLIAN RUINS.

By Hoinos.

RUINS in Mongolia would be a more correct expression, for the Mongols have hardly anything that could go to ruin. A tribe of Mongols who inhabited any district, on abandoning their locality would leave few traces of their occupancy. Immediately after their going there would be scraps of felt, rags of skin clothes, and cotton clothes, odds and ends of tent wood, mouldered fuel, circles of cattle pens at first barren then luxuriant, a heap or two of ashes, and a well.

Twenty years later there might be a remnant of ashes and a slight depression where the well had been, add a few years to that again and it is questionable if even the filled up well would be discernable. The only impression that a Mongol ever makes on a landscape, the only impression that has anything lasting about it is the horse enclosure, a circular earthen wall which is sometimes thrown up to confine horses at night.

Whence then come the ruins in Mongolia? The Mongols themselves have little or no explanation to offer concerning them. There seems to be a sort of general tradition that once upon a time the Chinese occupied a large tract of Mongolia, extending, according to some versions of the tradition, as far North as Arga, and that they were at last driven out of Mongolia by a victorious Mongol leader who swept the land clear of the detested and despised Chinaman. At the present day the same despised Chinaman is slowly working his way up North, gradually displacing the sparse tents and the flocks and herds of the Mongols, by fields of grain waving around numerous and comfortable looking homesteads. The Mongol as he shifts back his tent farther into the desert, heaves a sigh for his departed glory and nourishes in his heart a prophecy said to exist, that in the future there shall arise another great Mongol leader who will again sweep the land clear of the intruder with the battle cry of Mongolia for the Mongol.

The ruins are principally of two kinds—Cities and Mills.

The Cities are very numerous. Almost anywhere within eighty or a hundred miles of the present Chinese frontier, these cities may be met with. All that is now left of them are the the mud walls crumbled and smoothed off into mounds, grass grown, and seemingly nearly as durable as the natural features of the country themselves. Some few of these walls having more perpendicular parts left, betoken

an antiquity of no great age, but most of them are crumbled down to an angle of durability that seemingly would be little affected by two or three hundreds of years. If it is true that earth mounds are the most durable mounments that human industry can raise, some of these cities may be of a very ancient date indeed.

In some few of these cities may be found a few bricks, a few peices of tile, or a block or two of marble, and near the entrance of one city, till a year or two ago, might be seen standing a perpendicular stone, which probably stood as it had been placed by the same hands that raised the walls that are now represented by crumbled mounds. It is probable that Chinese literature gives an account of the population who built and inhabited those cities, but in the localities where those cities stood, and among the present inhabitants of the place who tend their flocks there, and ride up of an evening on to these mounds to see if their cattle are coming home, no tradition even of the people seems to be left. "Their memory and their name is gone." The ruins of the cities are not at all strange. They are just what might be expected, perhaps what would be found some hundreds of years hence in a Chinese district if the inhabitants were driven out and their country made into a sheep walk tomorrow. But the mills are curious. They are in various degrees of preservation. Of some there only traces left. Some are preserved better, nearly half being left. Some again are perfect and entire. They consist of two parts—a circular groove and a great round stone with a hole in the centre. It is quite evident that the circular stone ran on its edge in the groove. The stone is about six feet in diameter and a foot more or less thick; while the groove describes a circle of about twenty six feet in diameter. The groove is very shallow, being only about seven or eight inches deep. These mills are numerous in Mongolia. The groove stones may be found put to a variety of uses by the present Mongol. Are *stepping stones* wanted for crossing a stream, these old groove stones are hunted up and brought into use; is a big stone wanted for almost any purpose, an old groove stone is most likely to be the first one that offers; does it happen to be necessary to make a run for the water from the well to the watering trough, old groove stones are placed with the curve reversed in alternate stones, the joints made water-tight with a packing of old felt, and there is a conduit, winding a little it is true, but more durable than the wooden trough itself; and in not a few cases poorer Mongols do without a trough at all, and water their few cattle from a run of these same groove stones placed end to end and joined as described above with felt.

It is only in the less inhabited districts where no one wanted to use the stones that these rude mills can he seen entire. The question arises what were they meant to grind? It could hardly be grain. For grinding grain the stone wheel seems superfluously heavy, and the immense diameter of the groove incoveninently large. What else could it be that these bye-gone people wanted so badly to grind that they had to set up their cumbersome mills everywhere, and whatever it was that they wanted to grind, whatever persuaded them to give that mill so great a circumference, as about eighty feet? Would not a smaller circumference have done equally well? Are there any such mills used for anything at the present day. Or were these rude mills used by a semi-barbarous or half instructed people who did not know enough to make more convenient mills? Perhaps some of the readers of this magazine in course of their Chinese reading may have met with something that would throw light on the builders and the use of these old mills. If so perhaps they will let us know what they have found.

These old cities, these old mills call up sad thoughts in the breast of the traveller in his lonely journey over the plain. They point to the fact that the land that is now desolate, destitute in many parts of cattle even, once was well peopled. Some ruthless force must have violently set back the hands of progress. It is impossible to sympathise with the Mongols who rejoice in their land reclaimed from the possession of the invader, and as the traveller sees his silent string of camels winding along a road, in which with shuffling feet they tread on the now worn level foundations of the walls of houses, it is impossible not to think how much more attractive the landscape would look if thickly inhabited, even by a people who knew no better than set up mills twenty odd feet in diameter and teach their children to salute the traveller as "Foreign Devil."

COLOUR-NAMES IN MENCIUS.

IN reading over the works of this great man I have been struck by the variety of expressions used by him to represent the changes which he observed to pass over the countenances of men, indicative of the condition of their minds. For a fuller appreciation of the philosopher's minute observation of human nature, which seems to have been his distinguishing trait, I have thought it well to make some reference to the subject—it having, so far as I an aware, never yet been treated. He is remarkable for the fewness of his references

to the 五色—the five colours; preferring to deal rather with *qualities* than *generalities*. 白, White, occurs only in some half-a-dozen passages; 青, Green or Blue, is not found, though its derivative 清 in the sense of *clear* occurs in Book IV., (Legge p. 175, to whom all future references will be made), in the passage :—

> "There was a boy singing,
> 'When the water of the Ts'ang-lang is *clear*,
> It does to wash the strings of my cap."

黃, Yellow, occurs twice, 黑 Black not at all, and 赤, Carnation, only in derived sense, to which I shall refer later on. Out of the 五色, I find then only two, viz: 白 White, and 黃 Yellow, which are used simply. Let us deal with these first. 白, White, occurs first on page 4, in a quotation from the Book of Poetry, and is used of the colour of birds;

> "The king was in his spirit-park;
> The does reposed about,
> The does so sleek and fat;
> And the *white* birds shone glistening."

In the next passage, p. 272–4. It is used (1) in the abstract, (2) of a feather, of snow, and of a gem, (3) of the colour of a man and of a horse. The passage reads :—

"Do you say that by nature you mean life, just as you say that *white is white?* Yes, I do, was the reply, Mencius added, Is the *whiteness* of a *white* feather like that of *white* snow, and the *whiteness* of *white* snow like that of a *white* gem? I consider him *white*.... There is no difference between our pronouncing a *white* horse to be *white* and our pronouncing a *white* man to be *white*."

We thus see how *white* can embrace anything between the colour of snow and the colour of a man. There are two more passages in which the word 白 occurs in a more restricted sense, pp. 8, 25, but as the second is merely a repetition of the first, it will be sufficient to refer to the former. It is used of "gray-haired men", and the expression is 頒白者 "*gray-haired men* will not be seen upon the roads." It seems to be an expression which has acquired the meaning here given, without giving us any key to the relation of 頒 to 白. May the word 頒 not mean he with a 'large head' or else, as is I think more probable, 頒 is for 鬢, whiskers; though in this case it is difficult to know why the adjective 白 should follow the noun. Vide 說文 sub voce.

The meanings assigned to 白 then in Mencius are (1) The colour of birds (p. 4, and their feathers by direct specification in p. 272), (2) the colour of snow (p. 272), (3) the colour of a gem (4) the colour of a horse and (5) the colour of a man either (a) with reference to

his skin or (b) his hair, (p. 8), in which latter case a qualifying epithet is added.

黃, Yellow, occurs twice, viz on page 161 to denote the colour of water, not perhaps of ordinary water, though in some parts of China the water has always a yellowish hue from the nature of the soil (cp. also "The yellow river"), but to denote the wayside pool in which the earthworm delights to refresh itself:—

"Now, an earthworm eats the dry mould
Above, and drinks the *yellow* spring below."

In another place, speaking of water (vide supra) he distinguishes the clear from the muddy, using for this latter idea the word 濁, a word in regular use to-day for muddy water.

"When the water of the Ts'ang-lang is muddy,
It does to wash my feet."

In the only other passage where it occurs it is used as if the noun it qualifies were included.

"He gave tranquility to their people, who welcomed him with baskets full of their black and *yellow silks* &c." Dr. Legge adds: It is said—'Heaven is azure, and earth is *yellow*. King Woo was able to put away the evils of the Yin rule, and gave the people rest. He might be compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men'" (Page 150).

With reference to 赤 the only other colour belonging to the 五色, we have only to remark that it occurs (1) in the phrase 赤子—"If an *Infant* (赤子) crawling about is on the point of falling into a well, it is no crime in the infant," and (2) on p. 198 "The great man is he who does not lose his *child's* heart (赤子之心)." Of course no explanation is needed, the word referring to the colour of the flesh, Comp. p. 83. For derivatives see below.

In the place of 黑 we find 玄 in the passage above quoted respecting silks, but it seems to have rather the idea of *azure* than *black*. On p. 114 we have however an expression which should be noted as it contains a derivative of 黑 viz. 墨. "His face is of a deep *black*." This is the more remarkable from its contrast to the clothes worn during mourning. The mourners clothes are white, his countenance 'a deep *black*.' But before we pass on to the expressions denoting changes of countenance we must examine one or two more expressions applied to natural objects. On p. 21 Mencius is found asking the king if he desires something so strongly, "Because he has not enow of *beautifully coloured* objects to delight his eyes." The words are 采色, variegated, adorned with colours, cf: 采采衣服, 'splendidly adorned is its dress;' said of a pretty fly (Williams). On p. 377. Confucius is represented as saying. "I hate the reddish-blue, lest

it be confounded with vermilion." The colour referred to is represented by the word 紫, but as the expression is borrowed from the Analects we will only refer to it here, leaving the explanation till we have an opportunity of taking it up in its proper place. It occurs no where else in Mencius, neither does 朱 vermilion in the sense of colour. In p. 131, we read of the dark valleys, but the word is not so much one of colour as of secrecy, solitude and quiet. Yet the same epithet is used on p. 169, of "a sovereign who carries the oppression of his people to the highest pitch. He will be styled '*the dark*' 幽." A synonym of this word (幽) is used at p. 74, in a quotation from the Book of Poetry, "Before the heavens were *dark* with rain" (陰), and yet another word is used on pp. 8, 229, in speaking of "The *black*-haired people of the remnant of Chow." The word 黎 (closely connected with 犁) has had a good deal of thought bestowed upon it by philologists, Caldwell (Dravidian Grammar), Schlegel, Chalmers, and others having suggested the possibility of a connexion with the Sanskrit *Ar* or *Ri*—to plough. (Vide 'Origin of the Chinese' where the learned author states that "the character has etymologically nothing to do with *black*," which may however, "have come to be its secondary meaning" p. 37).

We thus have some 5 terms denoting *dark* or *black*, viz; 墨, 幽, 陰, 玄, 黎. I now come to the point on which I have already laid stress, namely, a consideration of terms expressive of change of countenance. The different feelings to which man is subject find expression in Mencius in three ways. These are;

(1) By the use of epithets like the following, 戚戚焉, p. 17, 睟睟, p. 36, 芒芒, p. 67, 望望然 p. 83, 綽綽然, p. 95, 頻顣, p. 162, 囂囂, p. 329, 皞皞, p. 331, 踽踽涼涼, p. 376, &c.

(2) By means of expressions such as angry, pleased, contented, ashamed, &c., the most freely used being 悅, 恥, 惡 &c., falling in most cases under the radical 心.

(3) By means of words expressing the change which passes over the countenance. In this respect the word 色 retains, in Mencius, its etymological meaning. The 說文 derives it from 人 and 卩, and defines it by the two words 顏气. "the effulgence from the countenance "referring to the change of colour in the face (Williams). We have already noted the expression used by Mencius to denote the appearance of a mourner. "His face is of a deep *black*." This is followed by the remark "Those who had come to condole with him, were greatly pleased with the *dejection of his countenance* 顏色之戚." The word 顏 had so established itself as a word for colour that we find it in the Shan dialects occupying the place which 色 usually occupies

in Chinese. Hence the Shan words aneng, angpuck, etc., correspond to Chinese 顏紅, 顏白, instead of 紅色, 白色, the adjective or qualifying word following, not as in Chinese, preceding the word qualified. The dissyllable 顏色 occurs once more in Mencius simply in the sense of *appearance*, the *look* of the face. The look or *appearance* differs with circumstances, and Mencius proves often "the face is an index to the heart." What can betray a man's nature more quickly than the steady or restless look of the eye?

"Mencius said, 'of all the parts a man's body, there is none more excellent than the pupil of the eye. The pupil cannot hide a man's wickedness. If within the breast all be correct, the pupil is *bright*. If within the breast all be not correct the pupil is *dull*." Another has said "The light of the body is the eye, &c." Matthew VI. 22-3. The word for *bright* is 瞭, for dull 眊. The idea is further developed by the philosopher (p. 336), in the words "What belong by his nature to the superior man are benevolence, righteousness, propriety and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony (色 expression, glow, colour) appearing (睟 a synonym of 瞭) in the countenance." See the commentaries. That the eye delights in colours was well known to Mencius; "for . . the eye to delight in beautiful colours is natural," and it is not surprising that 好色 should have come to possess the meaning now by general consent attached to it. It seems to have been a weakness of the Chinese to love *beauty* (sc. women), and Mencius seems to some extent to justify it. "The king said, 'I have an infirmity; I am fond of beauty.' The reply was, 'Formerly king T'ae was fond of beauty and loved his wife. . . If your majesty loves beauty, let the people be able to gratify the same feeling." Yet this does not satisfy the heart, for he says again "The possession of beauty (色 and see the commentary) is what men desire, and Shun had for his wives the two danghters of the Emperor, but this was not sufficient to remove his sorrow." But who can withstand the temptation. "The desire of the child is towards his father and mother; but when he *becomes conscious of the attractions of beauty*, his desire is towards young and beautiful women." The philosopher Kaou, though he draws swords with Mencius on some points is at one with him here. He says "To enjoy food and delight in colours (色) is nature."

Having thus far dwelt upon the words expressive of colour, especially the colour of the countenance naturally, let us now see how pleasure, anger and shame are expressed. (1) Pleasure, although generally expressed by such words as 悅, is spoken of in one place

as 喜色. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with *joyful looks* say to one another, "That looks as if our king were free from all sickness.

(2) Anger is generally expressed by words such as 不悅, &c., yet we read of passion displayed in the countenance. "Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and with *their passion displayed in their countenances*, they take their leave." Unrest (whether from anger or desire) is similary spoken of. "When Mencius left Ts'e, Ch'ung Yu questioned him upon the way, saying, 'Master you look like one who carries an air of dissatisfaction (不豫色然) in his countenance." (See further under *Shame*).

(3) Shame. This is sometimes from modesty, at other times from a sense of guilt. In most cases it is attended with blushing. Now, although some curious things have been written on the different ways in which people blush, it is unquestionable that the Chinese formerly (as well as now) manifested their shame by a change of expression in the face. We will just gather up some of the cases in conclusion. Mencius having an audience with King Hwuy of Leang said "Your Majesty told the officer Chwang that you love music;—was it so? The king *changed colour*, and said, I am unable to love the music of ancient sovereigns." A new expression occurs on p. 57. "Do you give the superiority to yourself or to Kwan Chung? Tsang Se, *flushed with anger and displeased* (艴然不悅) said, How dare you compare me with Kwan Chung?" A third expression occurs in the following passage "Tsze-loo said, There are those who talk with people, with whom they have no feeling in common. If you look at their countenances (色), they are full of blushes (赧赧然)." P. 223 tells of one who "*blushed deeply*," p. 227 that "when Shun saw Koo-sow his *countenance became discomposed*," p. 315 that *Shin changed countenance*" &c. Lastly, in a quotation from the Book of Poetry we read "The King blazed (赫) with anger." (Vide supra under *anger*.)

In a first attempt at an arrangement of synonymous and related terms, one may be somewhat excused for want of arrangement and conciseness, but if I should attempt another field, I trust I shall not only be able to follow out more fully the order of thought, but to add illustrations from other eastern and western sources.

F.

MISSIONARIES AND THE "TOERATION CLAUSE."

THE time has come for Missionaries to inquire whether they overstep the limits of modest propriety when they invoke, as they sometimes do, the protection of the treaties against persecution.

The occasion for this inquiry is found in the cropping out, here and there, of a sentiment that toleration clauses are excrescences on treaties, and interference with persecution an impertinence in diplomacy.

The most conspicuous display of this sentiment has been in the Diplomatic Bureau. The pioneer exhibitor would appear to be the late British Minister to Pekin, Sir Rutherford Alcock. The lamp of Sir Rutherford's public life has ceased to burn and he himself has passed away from the sphere of official activities. His diplomatic productions, few in number, are preserved in the dry and dusty catacombs of Downing Street where they rest in undisturbed repose along with the political remains of much other quinquennial greatness consigned to Blue Books and the worms. It is apparent from these writings that Sir Rutherford was ready at any time to sacrifice the well being of his Missionary countrymen in order to promote "the interests of our trade and commerce." He improved his opportunities to place upon record his antagonism to Missions, and while doing so could not resist the temptation of blending with it an elaborated expression of the Christianity of his native land.

We next have an exhibition of the feeling in a member, here and there, of the Consular body. To the honor of the service be it said it is not found among them all. There are certain consular officers from whom, when a Missionary goes to them with an appeal, he never expects to get a hearing until he has listened to a monody on the impropriety of "the missionary clause" already as familiar to him as a school boy's declamation. He is told, for the twentieth time in his experience, that such an unfortunate clause should not have been in the treaty. With a marvelous obliviousness of official indifference to Chinese predilections in other respects, he is told, we should not exact from the Chinese that which they are not willing to yield. Forgetting that their function is executive and not legislative, such officials evince a purpose to carry out, not so much a treaty already existing, as one which in their judgment ought to exist. When the Consular homily is ended, if anything is done in answer to the Missionary's complaint, it is done much after the manner in which a lounger in the shade would pitch a penny to a roadside beggar.

Following in order we have the newspaper scribbler, the magazine writer, and the man who publishes a book plentifully besprinkled with flings at Missions, with now and then an acrid chapter wholly devoted to the berating of Missionaries whom he never has seen, of religious services he has never attended and of work he knows nothing about. A striking uniformity of structure marks these articles. They begin usually with an ostentatious profession of regard for "genuine missionary work." The design of this is to produce, if possible, in the minds of a credulous public, the impression that the writer is about to speak as a friend and not as an insidious foe to Missions. Then follows, with manifest relish, a waspish criticism upon the Missionaries themselves, given with much fatherly advice which reminds one of the pious regret with which the Duke of Alva was wont to lash together two and two, back to back, a company of Dutch burghers and pitch them into the sea——or perhaps of the pensive sadness with which, in the stern discharge of painful duty, Judge Jeffries would sentence a snivelling dissenter to the pillory and to prison.

Now in regard to all this it may be said, first of all, that the Missionary body can lay claim to as delicate a sense of honor as may be possessed by any other class, whether connected with the civil or military service or engaged in mercantile pursuits. If they had no well-founded right to an anti-persecution clause in the treaty, they would have the manliness not to avail themselves of the accident of its being there. But they hold that it is proper that it should be there. As a matter of expediency the majority of Missionaries think it is better to avail themselves of that clause only in extreme cases. But, considered as a question of right, they maintain that when they do choose to make an appeal that appeal is entitled to at least a respectful hearing such as is extended to other classes of their countrymen engaged in reputable pursuits.

It is true the extension of trade is very commonly the occasion of a treaty being made. But it is an unfounded assumption that the extension of trade is the only legitimate matter with which treaties may deal. It is to the credit of enlightened peoples that, in adjusting their relationship to other nations, they may and do, as occasion may serve, rise above the operations of the bazaar—that they are capable of discerning that a successful commerce brings with it a certain amount of moral obligation and that it is incumbent upon them, especially when making treaties with less advanced nations, to show themselves as regardful of great principles of right as of great possibilities of trade. On the other hand it is to the disgrace of a nation when it is willing to make the sordid confession that in forming rela-

tions with other States it has exclusive regard to its own factories and that its interest in other peoples is dependent on the market they afford—upon the number of cargoes that can be shipped in and the boxes of Mexican dollars that can be carted out.

Occasionaly we find that when nations make treaties they have regard to something else beside the loom and the anvil. Without violating the independence of other States or insulting the self respect of other peoples, they do, nevertheless, under appropriate circumstances, take occasion to lighten the burden of the oppressed—they exercise the privilege of giving expression to their disapproval of great wrongs even when it is not wise nor expedient to give practical effect to their protest. The history of Western treaties is a confirmation of this. In this way we have seen the persecutions in Roumania, Bulgaria, and Bohemia made matters of cabinet consideration and treaty stipulation. Just recently Sir Garnet Wolesly has seen fit, in a treaty, to incorporate a check to the cruelties arising out of Zulu superstition about witchcraft.

Of England, more particularly, it must be said that one of the distinguishing glories of her foreign policy has been, that her ascendency among half civilized tribes has exhibited something else than mere truculence to the interests of trade. Under judicious guidance she has used her prestige for the shelter of the down-trodden and the abatement of hoary-headed wrongs.

It is because England has done thus that the best men of other nations, not benefitted personally and, possibly, a little injured by her commercial pre-eminence, have nevertheless wished her Godspeed and have invoked a benison upon her advancing flag. They have been compensated by the conviction that British influence in the councils of semi-civilized nations meant civil enfranchisement and social elevation. It has been the distinguishing renown of England's Cabinet Ministers that, while sedulously promoting the productive industries of their own kingdom, and while seeking the largest outlets for them in other lands, they have not been indifferent to the cry of weakness and appeals for such help as could be rendered without involving the home government in trouble. Those Cabinet offices have been honored, in time past, by the incumbency of men who did not accept a bribe of commercial gain and consent to be blind when the lash came down, and deaf when the cry of the slave went up, and dumb when the piratical dividends of the slave trade were being paid out. Accordingly there are not now, and there never will be, any more radiant pages in the history of English diplomacy than those in which are recorded its persistent efforts to stamp underfoot that iniquitous traffic. Thanks to

that persistence, it is known to all the barbarous tribes of Asia and Africa, that England possesses a culture as well as a commerce, and that wherever her flag staff is planted human bondage must cease to exist.

The so-called Toleration Clause in the treaties with China is an expression of sentiment similar to that which made protests against the slave trade. It is not intended to furnish efficiency to promote Christianity which, like every other form of religion, must stand on its own basis. It is simply a denial of the right of one man to hound another man to death for opinion's sake—and indicates, what is constantly being exhibited in the West, that the people of Britain would not look with indifference upon religious persecution. That clause is the one feature in the treaty which shows to the Chinese that the English people to-day do value something else beside pounds, shillings, and pence. It is the only clause which relieves the treaty from being an utterance of unalloyed commercial selfishness.

And has England erred in this? Who condemns her? On the contrary who does not congratulate her upon having a succession of broad-minded statesmen leading the vanguard of human progress. It is true that, now and then, one of these statesmen may be found exceeding the limits of propriety, but so prompt is the criticism that a rectification soon follows. Who says it was assumption in the English people to protest against the continuance of suttee in India? Who says Sir Stratford De Redcliff did wrong to protest against wicked intolerance in Turkey? Who says it was an impertinence to protest against the proposed ferocious treatment of Yacoob Begs' children?

To the credit of the press in Britain and the United States be it said, that against inhumanities of every description, against abuse of power of every kind, they speak out with unhesitating emphasis not abashed by the fact that these inhumanities and abuses may exist across the boundary and under some absolute despotism. An illustration of this is at hand in a recent number of the Hong Kong *Daily Press*. We quote it for the reason that, though an utterance in Southern China, it expresses equally well the sentiments of people in North China. Speaking of the Chinese Ambassador receiving the protest concerning Yacoob Begs' children it says, "It is well that the Marquis should be exposed to the full blast of public opinion at home in Great Britain and learn how matters are canvassed there, how dark deeds of cruelty in any remote corner of the earth come in for the righteous indignation of a free people, and thus, not infrequently, to compel the wronger to render right to them whom he has cheated or oppressed. The most anti-foreign officials among the Chinese are

learning, though slowly perhaps, that China, like other nations, must pay some attention to the voice of public opinion and she can no longer afford to set it wholly at defiance." These remarks, so honorable to the Editor of the *Press*, express fairly a prominent side of the Missionary position. China ought "like other nations" to pay some attention to the voice of public opinion. Other nations disclaim the right to persecute and China has no privilege in that dircetion which will pass the tribunal of public opinion unchallenged.

But now here comes a small body of coast-port Consular officials, said to be encouraged by sentiments from a high position in Pekin, affirming that all this is wrong—the traditional policy of the government is wrong—the opinions of the best of English statesman are wrong—the instincts of the English people are wrong—such men as Howard and Wilberforce were wrong—Stanley was wrong when he argued with Mtesa in a way that has since led to the emancipation of half a million of slaves. If the views of such persons are to be accepted, then the only proper object of a treaty should be to "talk shop." Any general interest of humanity should be ignored even when the promotion of it is important and can be effected without involving complication.

It has remained for China to develop a class of officials, the like where-of cannot be found elsewhere in the whole foreign service of Britain—men who advocate, as directly as they dare, the expunging from treaty provisions of those clauses which help determine England's right to stand in the foremost rank of national benefactors. Just here we may be reminded of John Dunn, but he, though an English subject, cannot be called an English official. According to them that Diplomat or Consul best represents the culture and spirit of his nation who, in all his official intercourse, is ready to declare himself indifferent to all things under the sun but lekin and transit dues. Such a man should at all times be ready for a discussion, say of the tariff suitable to gunny bags and dried muscles. On no account should he allow the interests of the great nation he represents to be imperilled in these matters. But if at any time he should be impelled, by outside clamor, to enter a protest against wrapping converts in oil-soaked quilts and setting them on fire, he should do it with apologetic regret.

The name Diplomat, then, is a high sounding title for one who wears a lace coat but is merely an avant courier for the tradesman behind him, whom he disdains to invite to his champagne dinners, but for whose business prosperity he would not have champagne dinners to give. Assurances of distinguished consideration are only stilted claptrap intended to smooth the way for a swap of commodities.

But we look at this subject from an additional point of view.

Who makes treaties with China? An envoy we shall be told commissioned for that purpose. But an envoy, considered as an individual Englishman, has in himself neither force nor persuasiveness enough to induce an exclusive nation like China to make a treaty. He is but a servant sent out to give expression to the behests of a power behind him. So we go back of him, and back of the ministry that sent him, and back of the crown that created the ministry, back to Their Majesty The People of Britain. It is because of the intelligence and wealth and influence of the people of Britain that binding treaties are possible.

It is well that these Consular officers should be reminded of the composition of that mass known as the people of Britain. There are Manchester manufacturers among them, and there are Lancashire men, and Birmingham men. But the people of England and Scotland are not all of them engaged in sending out sheetings and woolens to China. They are not all stockholders in the Oriental Steam-ship line. They do not all do business on India Wharf. Aside from those who are thus engaged, there are some millions of other people who comprise among themselves their full proportion of the wealth and influence of the nation. There is a bench of dignitaries in the House of Lords—there are many seats in the House of Commons—there are many high judicial positions filled with men who own no manufacturing stock. They have contributed their full share to the enhancement of England's greatness. They pay their share of the costly consular establishments in China. They help to furnish that moral stiffening without which the bringing about of effective treaties would be impossible.

Now it so happens that this great portion of the population, though not directly interested in trade, are interested in missions. In their view the sending abroad of Bibles is as honorable as the sending abroad of bales of piece goods. It has not occurred to them that they are guilty of presumption in asking for some little participation in the benefits of a treaty for which they have paid so heavily. Especially is this true when they consider how little it is they ask in comparison with what is obtained by others. They do not ask that the home government should become propagandists of every phase of religion and every form of philosophy that obtains within their borders. It would be calumny to attribute such a design to them and Missionaries themselves would be the first to oppose such a thing. They ask for nothing beyond the simple clause already there which recognises the common right of humanity to freedom of opinion, on religious as well as on other subjects, and the consequent denial of the right of the Chinese to

persecute. This clause, it is now unblushingly proposed to cancel. It is true that suggestions in that direction have not found their way to public attention through any very responsible source. It is significant however, that subordinates, forgetting their proper position, can publish such things through partizan newspaper pages and yet escape admonition from their superiors. It is time for members of the Missionary bodies to refer the subject home to know from authoritative sources whether the constituency they represent are willing to acquisece in that official arrogance which proposes to ignore them when treaties are to be made, but to recognize them when treaties are to be paid for.

Correspondence.

To the Editor of the "Missionary Recorder."

DEAR SIR,

The "Hangchow Tract Association" held its first meeting after the summer on Sept. 29th, when a translation, independent of those already in existence, of the Native 三字經 was read by one of the younger members and the general opinion of the meeting on the merits of that handbook is contained in the following minute.

It was thought that the object of Ying Lin in compiling the 三字經 viz., that it might be useful as a handbook for teaching boys to read had been only partially attained, for although it had existed for 600 years, yet as far as could be ascertained, it seems now to have fallen into partial desuetude and even where it is still in use no attempt is made to explain it—thus violating one of the express rules of the compiler. It was supposed that the cause of this neglect might be the "terse style" at which the learned author aimed, as well as from the wide extent of history touched upon for the subjects were at once too difficult and too deep for children.

The book, however, would seem to have a further use of which Ying Lin never dreamt, for it was thought that the 三字經 might prove an excellent handbook for foreigners beginning the study of the Chinese character and that if they were to follow in its lines—adding information where it appeared meagre, tracing-out and remembering the Dynasties alluded-to and storing-up the choice illustrations of filial piety, industry and literary success it contains—doing in short all that Ying Lin exhorts his pupils to do—they would at the end know more than after a long course of study without such a guide.

It was also thought that Mr. Mayers' Manual would be an invaluable aid in the study of this little classic.

Sincerely Yours,

THE TRANSLATOR.

Shantung Presbytery.

DEAR SIR,—

The Annual Meeting of Presbytery, in connection with the Presbyterian Church in Shantung Province, was held at the city of Tungchow last month. The written and verbal reports from all parts of the field showed that the year had been one of trial, but on the whole one of marked progress.

Many of the people have been impoverished by the Famine. Business of various kinds has suffered so that many find it impossible to get employment. Our Christians have also suffered so that they find it extremely difficult, if not impossible, to meet their obligations to support preachers and schools. The review of the Church records and the discussion connected therewith disclosed startling facts in reference to the extremely loose notions held in this Province on the subject of second marriages. There seems to be little or none of the sacredness with which first marriages on regarded. It was made plain that this is a subject on which special instruction must be given. Another fruitful source of a low state of morals is the intense opposition to the marriage of widows. This is held to be so disgraceful that, as a matter of fact, no widows of respectability marry. We find that our Christians are unable to act on the Scripture teaching on this subject and lay aside all their early impressions and prejudices. During the year both Missionaries and native preachers have been able to spend more time preaching in new regions than any previous year.

In certain districts the Gospel has been preached and books left in every town and village. In a few places the open opposition was such that it seemed wisest to lose no time in passing to the next village. The intense indifference to the truth in other places did not tend to cheer the heart of the laborers. In some places, however, many, both men and women, were not only willing, but anxious to hear. Not a few who received copies of the Gospels and Christian books, in the early part of the year studied them, so that they are now able to give a clear outline of the life and work of Christ. A number desire baptism. Little groups in different places meet regularly on the Sabbath for worship and the study of God's Word. A year ago it was proposed to disband one of the apperently lifeless Church organizations in the interior. One man plead earnestly for longer patience. There are now signs of new life in that place and a hopeful convert has lately been baptized.

The reports from the Inland Churches all spoke with thankfulness of a visit of two months, which two of the Ladies of our Mission were able to make in the Autumn. They seemed to have done much to cheer and strengthen the faith, especially of the children and their mothers.

A marked change of progress is seen in the facility with which Church discipline is now exercised. There is now a public sentiment which makes men, not lost to all sense of shame, feel very uncomfort-

able to be brought under discipline. This is very different from the earlier stages of the work, when unworthy members treated with contempt punishment unconnected with fines or beating. During the year 82 were received into the Church on profession of faith. There are now 613 communicants on our Church roll. There were less than 20, when the Presbytery was organized 14 years ago. Several members have died strong in the faith, one of them aged 86 years. Their dying testimony to the truth has strengthened the faith of those who remain. After a pleasant meeting extending over five days Presbytery adjourned to meet at Chefoo, the 2nd Friday in December, 1880.

Yours truly,

HUNTER CORBETT.

Chefoo, 20*th January*, 1880.

Report from Shauwu.

ED. CHINESE RECORDER :—

When I wrote the report of the first year's labor in this place I expected, in the future, to print an Annual Report in due form, but I find that a brief statement is, perhaps, in better keeping with the real extent of the work.

The "First Annual Report" closed with June 1878 and included the first twelve months labor. This report includes eighteen months of time but only twelve months of actual work.

The new building, combining hospital and dispensary, was opened to receive patients and dispense medicine last April. The whole number of patients recorded in the eighteen months is 2356. Of these there are 466 old and 1890 new patients; there are 1590 men including the 62 hospital patients, 78 women, 153 boys and 69 girls. Included in the above number are 32 opium patients. The whole number of patients from the beginning, May 1877, is 4656. Amount received for medicine $104,38. Amount received from the beginning $141.47. The names of some of the most common diseases treated are :—Abscess, Ague, Bronchitis, Boils, Conjunctivitis, Diarrhoea, Dropsy, Dysentery, Dyspepsia, Eczema, Elephantiasis, Enlarged Spleen, Entropium, Injury, Lichen Tropicus, Opium Habit, Opacity of Cornea, Phthisis, Pterygium, Rheumatism, Scabies, Scrofula, Suicide, Ulcers and Worms. Some of the rarer forms of disease are :—Aphonia, Bronchocele, Cancer, Epilepsy, Glaucoma, Haemoptisis, Insanity, Leprosy, Lichen Circumscript, Lachrymitis, Poisoning, Pneumonia, Tetanus, Burmese Ringworm (Tinia Imbricata), and Ovarian Tumor.

I dont know that there any cases worthy of particular mention. Sungical operations are all included under "Minor Surgery." None have been willing to submit to any operation requiring an anaesthetic.

The seven cases of attempted suicide by opium, were all saved. One case of a woman eating leaded "Face Powder" I found dead on my arrival at the house.

There has been a greater exhibition of friendliness on the part of most of the highest officials and under officers during the past year than there has been before.

After my return from Foochow, last March, I was called to treat the Prefect for paralysis and also his wife and son and son's wife, for other complaints. There have also been some from two other Yamens to receive treatment. I have received polite visits from the more respectable members of each of the Yamens who drank our tea and coffee and ate our pie and cakes with as *seeming* good relish as though received from their best *native* friends.

Among foreigners the above would not be worthy of mention, and it becomes so now only because it is among the rarer civilities shown to us by the upper classes in China. The work seems to be spreading in all directions and the people hesitate less about coming for treatment. All those who came to the hospital as in-patients received more or less religious instruction. When the hospital was opened to receive patients we adopted the plan of holding the same as family worship every evening and all who were willing took a part in reading in the Bible and singing.

Aside from this they have been conversed with on the subject of religion and religious books were given those who could read that they might improve their time in learning the leading truths of the Christian religion.

During the eighteen months which this report covers, sickness among ourselves has hindered the work considerably in all departments. We each planned to increase our work, but each was obliged to decrease it which only illustrates that man may propose, but God will dispose. "It is not in man that walketh to direct his steps." I am sorry to state that one of the families associated with us is expected to return to America soon owing to impaired health. The other family has returned to us somewhat recruited in health. We are trying to look forward to another year's labor with increased hopes that the Lord will yet more fully make known His will on the Upper Min.

Yours truly,

H. T. WHITNEY.

SHAUWU, CHINA, 31*st December*, 1879.

Missionary News.

Births, and Marriages.

BIRTHS.

At Shanghai, January 28th, the wife of Rev. D. M. Bates Jr. Am. Prot. Episcopal Mission, of a daughter.

On December 18th, at the Wesleyian Mission, Hankow, the wife of the Rev. J. W. Brewer of a daughter.

MARRIAGES.

At H.B.M. Consulate Chefoo, Feb. 25th 1880, Mr. George Parker of the China Inland Mission to Miss Minnie Shao.

"At Canton, at the house of the Bride's Father in the presence of F. D. Cheshire Esq., U. S. Consul in charge, by the Rev. H. V. Noye, Mr. T. B. Cunningham of Kingston Mass. to Miss. Lillie B. Happer of the American Presbyterian Mission.

At the Cathedral, Shanghai, on Feb. 5th, by the Very Rev. C. H. Butcher, D. D. Rev. G. T. Candlin of the English Methodist New Connection Mission, Laoling, to Miss Alice E. Evans, of Shropshires, England.

Arrived.—Per M. M. s. s. Irouaddy Jan 15th Rev. H. Sowerby and Mr. Pruen M. R. C. S. to join the China Inland Mission.

The Rev. A. P. Happer, D.D. of Canton, Missionary of the Presbytermn Board of Foreign Missions, has been elected President of the Chinese Religious Tract Society, instead of the late Rt. Rev. W. A. Russell, D. D.

Dr. Happer has been in China more than thirty-five year His experience and erudition eminently fit him for the position to which he has been called.

Soochow.—Sometimes Missionaries in China are discouraged by the meager results of their efforts to obtain self-support in the native churches. A striking example of liberality has helped our faith, which we confess was only "as a grain of mustard seed" on this point. A mason, a Ningpo Presbyterian, handed me ten ($10) dollars, saying that "he had been at work here three months and had given nothing and that he saw our Mission had not much money." This contribution encouraged the "feeble flock" and by supplementing it they employed one of their members to open a Book and Reading Room at $2.00 per month. On our brother's return to Ningpo he was robbed on the steamer of $60,—also when away from home valuables were stolen. He wrote back that "when here he had it in his heart to give some clothes to the boys of Mrs. Du Bose's Boarding School so they could make a better appearance at Church (*their* parents furnish clothing) but he had not done it, so the Lord was punishing him and so he sends forty ($40.00) dollars for the poor boys.' I'm afraid to few foreign Christians grace would have been given to this degree. It causes the question to arise, How far the liberality of the native Church is *paralyzed* by the abundant expenditure of Mission funds in the *external aspects* of the Kingdom?

H. C. D.

Notices of Recent Publications.

The China Review. Vol. VIII, No. 3. November and December, 1879.

Our esteemed contemporary did not reach us until Feb. 7th, 1880. It opens with a continuation of Mr. Watters article on "Fa Hsien and his English Translators." We confess to a little pleasure at Mr. Watters intrepidity in assailing that inveterate and ungloved critic, Mr. Giles. But the constant differences in translation shown us by the three writers Beal, Giles and Watters, show one thing clearly, most anything may be made out of the same sentence. Still we are free to admit that in the sentences given, where the text is supplied, Mr. Watters does seem to be the nearest to the true meaning. But we decline to say positively that this is the case until some one reviews Mr. Watters. A short article on "The Lewchew Islands" by H. J. Allen, has the second place in the Review. This is followed by some poetic curios purporting to be "The Ballads of the Shi-king" by V.W.X The rest of this number is taken up with Translations of Chinese School Books, a continuation from page 27; Notes on the Corean Language; Notes on Chinese Grammer, continued from Vol. VII; Ancient Geographical Names in Central Asia; A Chip from Chinese History; Notices of New Books; (under this heading it is amusing to read the serious notice of The Tribulations of a Chinaman in China by Jules Verne. One would suppose that the author of "A Voyage to the Moon," "Around the world in 80 days" etc. were well enough known by this time. But the reviewer doubtless has run across this versatile writer for the first time, quite recently.) Collectiana Bibliographica, Notes and Queries, Wants and Exchanges complete the number.

An Index to Dr. Williams Syllabic Dictionary of the Chinese Language, Arranged according to Sir Thomas Wade's System of Orthography. By James Acheson, Imperial Maritime Customs. Hongkong and Shanghai: Messrs. Kelly & Walsh, 1879.

Mr. Acheson has published this index to assist those who are familiar with Sir Thomas Wade's system of orthography, and who find it difficult, we might say impossible, to master Dr. Williams. The difficulty has been our own for some time. Indeed there are some characters which we can not possibly find without consulting the index, except by *remembering* where they are. The character 善 is exactly in point. The first

time we met that character our teacher pronounced it *Shan*. We said that's simple enough, the tone is Ch'ü. We looked through all the *Shans*, and could not find it, then thought, perhaps there is a *g* at the end, so we turned up the *Shang* family; *non est*. Perhaps it is under *Shing*; no it is not. Look at the Index which refers us to page 752, and there it is. But at the top of the page is *Shen* and under the character is *Shan*. Naturally the first word we looked for in Mr. Acheson Index was the character *Shan*. We found it the first time. *Shan*[4] 善 752 b. which means the character is to be found in Dr. Williams Dictionary page 752, middle column. Mr. Acheson has done a good service in compiling this Index and if our good friend Dr. Williams will allow a suggestion from us, we would say "Dr. please get Mr. Acheson's Index for the new edition of your valuable work." Any who cannot wait for that edition had better expend $2.50 and get Mr. Acheson's Index now. We are sorry a little longer margin has not been left on the Index, as it could be easily bound up with the Dictionary and thus avoid the trouble of using two books.

Introduction to the Science of Chinese Religion, a critique on Max Müller and other Authors. By Rev. Ernst Faber, Rhenish missionary in Canton.

We gather from the Preface that this pamphlet is intended to serve as the introduction to a work on Chinese Religion which the Author has in hand. Those who heard two of the lectures wished to see them in print, hence the appearance of the Introduction in advance of the body of the work contemplated.

The Author informs us on page IX that "it is my purpose to investigate scientifically the Chinese religion. I, as a missionary, want to understand the religious state and condition of the people I have to deal with, just as a physician must know the nature of a disease, its origin and development, in order to bring the organism again to the wished for state of health."

The Introduction to this scientific investigation in which we presume our Author is now busily engaged, is arranged in fourteen Chapters, viz. Nature of Religion, in which Religion is defined not as a faculty as Müller calls it, nor a "relation between man and the superhuman powers in which he believes, according to Tielle, nor "simply spirit expressing its consciousness of relations other and higher than physical and social," as Mr. Fairbairn teaches, but according to our author "the manifestation of a spiritual world of which the human soul forms one link—it is the shadow of eternity cast upon earthlife." We are unable to find much more light or clearness in this definition than in Müller's. To call religion a *shadow* is not to make it much more real than to call it a "faculty."

But Mr. Faber is not the only man who has found trouble in defining religion. "Cicero refers it to *relegere*," "Augustine to *religare*; thus there is difficulty in tracing its

derivation. But it undoubtedly is both subjective as expressing an element or a faculty or a consciousness in the individual which leads him to worship, and objective, as referring to his forms of worship.

We should say, as concerns the subject our author proposes to investigate, that Religion is the Chinaman's faith and forms of worship. At least these two points are what we conceive to be Mr. Faber's aim in his study of Chinese Religion. But to proceed, we find further Chapters on Religion in Fact; Religion and Theology; Religion and Science; Religion and Morals; Religion and Law (and Politics); Religion and Civilization; Religion and the Arts; Religion and Nature (and History); Religion and Language; Religion and Mythology; Classification of Religions; True Religion; Divine Education; and Conclusion;

We have read portions of this Introduction with much pleasure, and hope, with the author, that it will be of use to those who read it. We shall look for the book to which it is an Introduction and sincerely hope it will be forthcoming shortly. Such studies are of value to every one who is interested in the Chinese, not alone the missionary who must know the religion he seeks to overthrow, but also the student of nations. We all know how powerful religion is, whether false or true, and thus the study of it must always be interesting to those who desire to know the power which moves the machine.

We trust Mr. Faber will not be disappointed in his hope that enough "buyers will turn up to pay the expenses" of his "costly pleasure." To aid him in this respect we add that the book costs $1.20 in Hongkong and Canton and probably 1.50 in Shanghai. It can be obtained, as we learn from the advertisement on the cover, from the German Mission House, Canton, Lane, Crawford & Co., Hongkong; American Presbyterian Mission Press and Messrs. Kelly & Walsh, Shanghai.

Occasional Papers on Chinese Philosophy. No. VI. The Chinese Bible. By Chaloner Alabaster, Shanghai, North-China Herald Office, 1879.

Mr. Alabaster is one of the not-too-numerous Consuls who is not satisfied with the accomplishment of his official duties. Why more papers connected with interesting matters pertaining to China, her customs, her language etc., should not issue from the Consulates is unexplained. With opportunities such as no other class of men have, we do not see why there should not be a constant stream of profound and interesting articles issuing from the Consulates to the *Review*, *Recorder* and papers whose columns are always open for such matter.

The opening sentence of the paper now before us is quite true. "If we are ever to come to an understanding of Chinese Philosophy and Religion; it must be by honestly searching out the meaning and real sense of what appears to us strange and new, and not by misrepresenting or putting aside as foolish and valueless whatever does not tally with our

preconceived ideas, however just these may appear to us and however closely we may cling to them." The only objection we have to this opening is that by substituting some other words for "Chinese Philosophy and Religion" it might be used to introduce a hundred other subjects.

The main point of the first page is that it is time to cease calling the King and the Shoo, the Chinese Classics and to begin naming them the Chinese Scriptures or Chinese Bible. But this is already done by many Chinese Scholars, and so far as we know it is common to speak of them as the Sacred Books of the Chinese. We admit what is said on this point then. After this the writer gives us a brief account of the books which compose the Chinese Canon, showing how such a Canon was formed at the outset. The brochure is valuable as giving us in concise form, a little insight to the Sacred Books, and thus probably creating a desire for greater familiarity. The necessity for better translations is also mentioned. About this there can be no doubt. There is no such thing as a *faithful* translation of any of these books that we have yet seen. Dr. Legge's translation can not be called a literal translation. It is far from it and we know of students of the Chinese language who find themselves in difficulty at once when they try to find exactly what the text says, in the translation beneath it. An exact translation of these books is demanded at the present time.

Transactions of The Asiatic Society of Japan. Vol. VIII, Part I, Feb. 1880.

THE number before us is comprised of three long and one short articles and minutes of meetings. We notice first "Yatsu-ga-take, Haku-san and Tate-yama" by R. W. Atkinson. As we learn from the paper, these are the names of three mountains, and are used as the title, the Author says "because they stand out prominently in my recollection" and "because they may also serve to mark the divisions of a journey" he took during the past summer. The account is interesting and contains information of value to those who may wish to visit any of the places mentioned. Next in order we find "Proposed arrangement of the Korean Alphabet" by W. G. Aston. The arrangement is one which the writer proposes to follow in a Korean Vocabulary upon which he is now engaged. Then comes an extended paper by John Milne, entitled "Notes on Stone Implements from Otaru and Hakodate." This article is accompanied with photographs of the implements found in some mounds. We regret that we are unable to speak of the

merits of this paper, but the late arrival of the number makes it impossible. J. H. Gubbins gives us "Hidiyoshi and the Sotsuma Clan in the Sixteenth Century." Minutes of meetings close a valuable number.

Note.—We are requested to state that it is hoped to announce the name of the Editor in the next number of the Recorder.

All articles or correspondence intended for insertion in the Recorder should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XI. MARCH–APRIL 1880. No. 1.

A DISCOURSE ON ROM. I. 18-25.

IN order to establish the doctrine that no righteousness, but that which is of God by faith can avail to the justification of mankind, the Apostle commences this Epistle by showing that all men are alike sinners before God.

In proving the truth of this proposition he deals with the whole world as known in his day, under two divisions only, *viz;* that of 'Jews," or the chosen people and Church of God, descended from Noah, the Great Father of the present race of mankind; and the "Greeks," or "Gentiles," also descended from the same common Ancestor. By the appellation "Greeks," the Apostle means Heathendom; and by the phrase "Greeks and Barbarians" he means the learned and the unlearned, "the wise and the unwise" amongst them, or, as Pope says, "the savages and the sage." The Romans are included amongst the Greeks, because in the Apostle's day they were well skilled in both the language and literature of the Greeks and, hence the Apostle writes to the Church at Rome in the Greek and not in the Latin tongue.

There was once a time in the long past, the Apostle intimates, when the Gentiles knew the true God Jehovah; but when they possessed this knowledge they did not give Him the honour due to Him, but gradually withdrew their thoughts and their worship from Him, until, as the Apostle states, ver. 28, "They did not *deem it worth while* to retain, the knowledge of God." * They gave up that knowledge so completely, that, in the Apostle's day, he speaks of them as "Gentiles which know not God:" and we know that as a class, they have never recovered this knowledge.

* See Grk.

From these statements we observe that St. Paul speaks of the Pagans as one entire class, or family, or line extending upwards from his own time to that period when apostasy first commenced and gradually obtained a climax. Also, he does not treat of the various systems amongst the heathen nations of the world separately; on the contrary, he regards them as being fundamentally but one, characterized throughout the world of his day by the very same idolatrous practices and theories. The term "Greeks" or "Gentiles" therefore, as used by this Apostle, includes that great family or class of the Postdiluvian race of mankind, the remote ancestors of which *viz.* Noah and his family, knew and worshipped the true God, while their descendants "not thinking it worth while" to retain that knowledge, deliberately, yet gradually, gave up this worship, and at last, as the Apostle states, worshipped and served the creature Man, and other objects, "in preference to" or "rather than" the Creator." *

The charges here brought against Heathendom in the Apostle's day are very serious. He states, ver. 14, that they possess a knowledge of certain truths, handed down of course by tradition or in written documents from remote antiquity, but unrighteously cover up these truths under a mass of error. The "truth" here spoken of must necessarily refer to the true doctrines and facts either known or revealed to mankind in the earliest Patriarchal days; as, for example, the "truth" concerning the creation of the world and of Man, the promise of the Messiah, and the Patriarchal ritual and history generally; all which truths, as they underlay a mass of error in the Apostle's day, and as the Pagan world has not yet returned to its allegiance, we also may expect to discover buried beneath this same mass of error in the present day. In ver. 21 the Apostle charges the heathen with refusing to give to the true God the glory due to Him at the time when they knew and acknowledged Him; in ver. 23, with deliberately exchanging the glorious uncorruptible God for images of corruptible Man and other objects of worship; in ver. 25, with changing the truth of God handed down from high antiquity into a lie by their additions, or false interpretations, or omissions; and lastly, in ver. 22, he states that all this folly and apostasy of Heathendom was effected under a pretence of the possession of superior wisdom in those who thus led the multitude astray.

From these charges brought by the apostle, it is clear, 1. That the early members of the great clan, on family, or line of Heathendom knew the true God. 2. That the clan gradually and wilfully gave up that knowledge, and in its place substituted the worship of Man, or An-

* See Grk.

cestral worship, together with that of other objects of adoration; and, 3. That the means by which this apostacy was effected, was by taking various truths and so distorting them; as to turn them into lying statements.

Much has been written, and many theories have been advanced to account for the first introduction of Paganism into the world; but it will be found on examination that the apostle's statement on this subject is the only one which meets *all* the circumstances of the case, *viz*, that Heathenism commenced by the taking of certain well known truths of Patriarchism, and by distorting these, "changing the truths of God into a lie;" in fact burlesquing these truths, and adulterating them; and all this, under the pretence of profound wisdom and superior scientific knowledge. This plain statement of Scripture as to the origin of paganism is the only one which will solve, amongst other difficulties, that most serious one of the supposed likeness between paganism and Christianity; an apparent difficulty which no other theory, invented to account for the origin of this great apostacy, can possibly explain. This likeness in fact, (as for instance that alleged between Buddhism and Christianity), does not exist, strictly speaking, between paganism and Christianity, but between paganism and patriarchism, from the distortion of which latter the former eventually sprang, according to the plain statement of the apostle. Judaism had its root in patriarchism, and Christianity sprang out of Judaism; hence the similarity between the three, patriarchism Judaism, and Christianity. But paganism also sprang from patriarchism, being gradually introduced by the distortion of the history and ritual of the latter; and hence the likeness between paganism and Christianity. Patriarchism separated from the protecting restraints of Revelation, degenerated into absolute heathenism; while under the fostering care of Revelation, it developed into Judaism and Judaism found its perfection in Christianity. Thus two lines emerge from the same root; the one ending in heathenism, and the other in Christianity; and all along the pagan line we clearly see the proof of this in the truths underlying the rubbish heaped upon patriarchism, while the presence of these very truths are used by infidels at the present day as weapons against Christianity itself. An undeniable proof that paganism thus owes its origin to the rejection of Revelation may be seen by all unbiassed minds in the fact that all the so-called scientific philosophical works written against Christianity show a falling away in the authors to the principal doctrines of heathenism (as for example, the eternity of matter, &c.), as a consequence of the rejection of Revelation. Those who refuse to admit the apostle's statement as to the origin of idolatry,

it will generally be found, commence by the rejection of the Mosaic history of the creation, and the deluge, and in too many cases by the denial of all Revelation, before they can establish some new hypothesis; thus clearly proving, in their own cases, the fact that the rejection of Revelation, as in the case of the ancient pagans, necessarly leads down to heathenism.

We have already seen * that this apostacy from the worship of the true God is clearly stated in Scripture to have emanated from Babel Babylon; and that the prophets, as the apostle here does, attribute it to that assumption of superior wisdom and scientific knowledge which characterises the pagan world even to the present day. Noah like Adam was a worshipper of Jehovah and reintroduced a golden age of the world; yet in his family, wickedness again sprang up. We know from analogy as well as from experience that the tendency of evil is to increase, and not to diminish and finally disappear; and hence we find apostacy increasing from this point until gradually, and after the lapse of years, the climax of iniquity was reached, and that whole systsm was completed, which was carried from Babylon by the dispersed multitude, and the main features of which with more or less distinctness we now find in every settlement of their posterity.

The account given by the apostle, viz, that paganism was introduced into the present world by the corruption of a more ancient and purer system is fully borne out (if such corroboration were necessary) by the statements of ancient nistorians. The great kingdom of Iran, the first and most powerful empire of ancient times, lay between India, Arabia, and Tartary. Its boundary line, in its greatest extent, followed the entire course of the Euphrates to the Persian gulf, including some considerable districts and towns on both banks; then, coasting Persia proper and other Iranian provinces, this line reached the delta of the Indus; thence, it ascended with the river to its sources in the mountains of Cashgar, whence, descending it passed to the Caspian Sea, of which it skirted the whole southern extremity; it next extended along the bank of the Cur, or Cyrus, and along the ridegs of the Caucasus down to the shore of the Euxine; and from thence, it returned by several Grecian Seas including lower Asia, to the point of departure near the Mediterranean. In its greatest extent, therefore, this kingdom of Iran comprehended within its boundary, the empires of Assyria, Babylon, and Persia; and coincided with the extensive Asiatic region which the Hindoos call

* Chinese Recorder, etc. Vol. VI., p. 63.

Cusha-dwip-within, or the hither land of Cush.* The empire of Nimrod and his Cushites, or Cusha-dwip, included a considerable portion of centrical Iran almost from its commencement, for Moses tells us that "Cush begat Nimrod. . . .and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar." Thus the infant kingdom of this rebellious Sovereign contained in this extensive district three subordinate cities, as well as the metropolitan Babylon.

The primeval religon of Iran was that which Newton designates the oldest of all religions. Mohsani Fani, quotes authorities in proof that it consisted in "a firm belief that One Supreme God made the world by His power, and continually governed it by His providence; a pious fear, love, and adoration of Him; a due reverence for parents and aged persons a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation." This pure system of religon we are told was gradually corrupted, and Sir Wm. Jones states on the authority of the Dabistan that the popular worship of the Iranians under Hushang was purely Sabian." †

In his discourse on the Persians, Sir W. Jones claims to have proved by clear evidence and plain reasoning that a powerful monarchy was established in Iran long before the Assyrian or Píshdádì Government; and that this was in truth a Hindu monarchy, though, adds this learned writer," if any choose to call it Cusian, Casdean, or Scythian, we shall not enter into a debate on mere names."‡ Mohsani states that the first monarch of Iran, and *of the whole earth*, was Mahabad; that he received from the Creator a sacred book in a heavenly language, called "Regulations;" and that fourteen Mahabads had appeared, or would appear, in human shapes for the government of the world. Sir W. Jones, commenting upon these statements says, "Now, when we know that the Hindus believe in fourteen Menus or celestial personages with similar functions, the first of whom left a book of regulations or divine ordinances," which they hold equal to the Veda, and the language of which they believe to be that of the gods, we can hardly doubt that the first corruption of the purest and oldest religion was the system of Indian Theology invented by the Brahmans and prevalent in these territories where the book of Mahabad or Menu is at this hour the standard of all religious and moral duties." Hence, according to the same learned writer, the history of the monarchy of Iran which lasted for many centuries has been engrafted on that of the Hindus; and the language was the mother of the Sanscrit, and consequently of the Zend and Parsi as

* Asiatic Researches Vol. II., p. 44. † Ibid. p. 58. ‡ Ibid. p. 64

well as of Greek, Latin, and Gothic. From Iran also emigrated the three races of men who possessed India, Arabia, and Tartary; and thus according to the Saxon Chronicle the first inhabitants of Britain came from Armenia, while according to other authorities the Goths and Scythians came from Persia, and both the Irish and old Britons from the borders of the Caspian. This Iran, the same learned authority states, "was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason be asser ed, were expanded in all directions to all the regions of the world, in which the Hindu race had settled nnder various denominations." *

It is plain that this account of the primeval religion of Iran and it's subsequent adulteration corresponds exactly with what may be gathered from Scripture. The Bible history tells us that the primeval religion was precisely what the authorities quoted by Mohsani stated that it was. And, as to the corruption of this pure religion, what proves that this apostacy must have crept in gradually is the well established fact that the first adulterators of the pure religon were what has been happily styled "Apostate *mental* idolaters" as the setting up of visible graven images belongs to a much later date than the dispersion at Babel. The Scuthists or first apostates abominated all graven images; the Huksos or Shepherd kings destroyed the idols of the Mizraim; and many ages afterwards Xerxes destroyed the idols of Greece. The Scuthists and Shepherd kings however, afterwards became zealous worshippers of the *image* of Buddha.

Mahabad, we are told by Mohsani and his authorities was the first Sovereign of the great empire of Iran, while as we learn from Moses, Nimrod was the founder and ruler of the infant Kingdom. But Mahabad is not only said to be the first monarch of Iran, but also "*of the whole earth.*" This Mahabad therefore is evidently the man whom Moses calls Noah, the First Man, Sage, and Sovereign of the present race of mankind, and Nimrod is one of his thirteen followers who like all the others is regarded as a reappearance of the first Mahabad. But Mahabad literally signifies "The Great Buddha;" hence, we have here the first or most ancient Buddha, that is to say, the first Man and great Ancestor of the present human race (Noah, as Moses calls him) exalted by the early pagan apostates into the place of Jehovah, and by them worshipped and served "in preference to the Creator." This is precisely the origin of Idolatry asserted by the

* As-Res. Vol. II., p. 65. See also, Max Mullers "Science of Religion" p. 154-5.

apostle in the passage under consideration; this Man being subsequently worshipped under an image.

But, how could the early apostates so deceive themselves as to imagine that a mere Man was the Creator of all things? Noah, the Great Father of mankind appeared as a man, how could he then be placed by his posterity on the throne of the Most High and be worshipped and served rather than the Creator? Heathen wisdom found no difficulty here. It was true that the body of the Great Father of the present race of men was the body of a Man, but *the soul* which animated it was *the Deity Himself.* Afterwards the body of the Great Father was said to be the whole world in miniature, and hence arose the well-known pagan doctrine of "God, the *soul* of the *world.*" Thus we arrive at one of the most important doctrines of Heathendom by which the ancient pure religion was corrupted, viz: Avatarism, according to which theory, the soul in man came to be regarded as God, while this inward presence of the Deity was supposed to be more clearly manifested in the bodies of rulers and benefactors of the human race, than in others. Thus the object of pagan worship ceased to be the true God, being deprived by these apostates of His Personality. That this doctrine of Avatarism is clearly the changing of Patriarchal "truth" into "a lie," will appear from the following facts.

We know from the history of Patriarchism that Jehovah the promised Messiah through whom sundry revelations were made to fallen man, frequently appeared to the ancients in human form. Immediately after the fall we are told in the narrative that Adam and Eve "heard the Voice of the Lord God walking in the garden, in the cool of the day." This language is peculiar; for Moses does not say that they heard the Lord God walking, but, that they heard *the Voice of* the Lord God walking in the garden. This Voice then is that heavenly Being who is styled "the Word" by St. John in the commencement of his Gospel, and who, assuming a human form from time to time, was the divine medium of intercourse between God and man. The Targumists agree in rendering this passage, "They heard the Word of the Lord God walking" &c., and the Jerusalem Targum paraphrases the sentence "And Jehovoh God called unto the man &c., by, "The Word of the Lord called unto Adam" &c. By the Word of Jehovah the ancient Israelites, as appears from the, Targums understood the great Messenger of the Covenant, who under the Christian dispensation is regarded as the Messiah, who is God incarnate. As a Voice therefore cannot with propriety be said to "walk," this passage must refer to that divine Messenger, the Word of God who appeared

in bodily shape,* and conversed with Adam, Cain, Noah, and others, and Who was regarded as the Deity in human form.

Now each of these manifestations is precisely what in pagan language is called an Avatar, being regarded as a descent of the Deity to earth for the instruction and enlightenment of mankind. Further, it was well known to the primeval patriarchs, and through them to their posterity, that a descent of a more permanent description might be expected from the promise given at the fall, of a deliverer, who should be the offspring and "seed of the woman"; and the speculative amongst them were thus led to expect this manifestation in their own day. Hitherto the divine Messnger, having delivered his heavenly communication, either vanished from the sight of the beholder, or was received up into heaven; but now a more permanent manifestation was expected. This expectation was not without foundation in the patriarchal history, and seems to have been the expectation of Eve herself; for, when her firstborn Cain is born she exclaims "I have gotten the Man, even Jehovah Himself! † Eve evidently regarded Cain as the Messiah, the promised seed of the woman, and although she was mistaken, yet the saying was handed down to her posterity, and afterwards formed the foundation of grave error. Mankind began to expect, in accordance with the promise of a Deliverer, more permanent manifestations of the heavenly Messenger, who should dwell visibly on earth, and finally, as usual, return to heaven when His Mission was fulfilled. This true narrative of facts connected with patriachism was afterwards turned into "a lie," and Man, as an Avatar or incarnation of Deity was at last "worshipped and served rather than the Creator." Finally, as we know to be the case to the present day, every benefactor or ruler of mankind come to be regarded as an incarnation of Deity, and to be worshipped as a God. And when this deification and worship of Ancestors in preference to that of Jehovah was set up, the objects of that worship, by whatever names they might afterwards be called by the various succeeding nations of the earth, were undoubtedly the First Man, the great Ancestor and Father of the human race, and his family; Noah, or the First Man of the postdiluvian world being regarded as a reapearance of Adam, the First Man of the antediluvian world. Adam was an Avator, and his three prominent sons, mystically called his triplication were Avators, because the same divine soul, or the Deity himself, was suposed to animate each; and others, as times advanced were added to the number. Further, as all these Avatars

* See D. Davidson's Common in loco. Also, Fab. Vol. III. p. 609 and note.
† See Townsend's note on Gen. IV. 1.

were alike incarnations of the same Deity, they were naturally regarded by these speculatists as being a one yet many, many yet one;" which idea regarding the Gods is found in all known heathen systems. Hence also we are told, as Sir Wm. Jones states, that 14 Mahabads (Buddhas or Noahs) were believed to have appeared in human forms for the government of the whole world.

Now Adam, or the older Mahabad or Buddha fulfilled in his person the requisites necessary to constitute him an Avatar; for, Adam was born out of the Earth which was regarded as a Virgin before it was ploughed and manured. Here then was the "seed of the woman," (according to pagan notions), the incarnation of Deity, and the promised Deliverer; this theory being founded doubtless upon the exclamation of Eve on the birth of her first-born. All language at first must have been highly figurative, and that this figure of regarding the Earth as a virgin mother is not strained, appears from the remarkable saying of Job, "Naked came I out of my mother's womb, and naked shall I return thither." The patriarch was born from the womb of his literal mother, and he here represents himself as returning at death to the womb of a figurative mother, *viz.*, the Earth, from which he expected to be born again into a better and happier world. Further, Adam (or the older Buddha) was in this a type of the promised Messiah; for as Adam was born from the virgin Earth, so our Lord was born from the Virgin Mary, and was in reality that incarnation of Jehovah so long expected by mankind. "Adam," says a learned writer, "was born from the virgin Earth, having God for his father; Christ was born from the virgin Mary through the miraculous conception of the Holy Ghost. Adam was the husband of the universal great mother, Eve; Christ is the husband of the universal great mother, Church; and the marriage of the former is positively declared to be a type of the spiritual marriage of the latter. Adam was stung to death by the infernal serpent; Christ was stung to death by the same malignant being. Adam finally triumphed over it in the person of the second man, the Lord from heaven; Christ was that second man destined to repair the error of the first. Adam was a king and a priest; Christ was a king and a priest. Adam, if we view the antediluvian world, the postdiluvian world, and the future celestial world, as constituting three great days of Jehovah, died on one day, and will rise again from the dead on the third day; when like the pagan universal father at the close of the same period he will safely land on the blissful shores of paradise. Christ was put to death on one day, and rose again triumphant from the grave on the third

day after his crucifixion. * In these statements, substitute the name of the First Man "Buddha" for the name by which he is called by Moses, "Adam" and the cause of the likeness between Christianity and Buddhism which has led infidel writers to derive the former from the latter, will be apparent. Buddhism is ancient patriarchism travestied, and hence its similarity to Christianity.

But, the First Man, and universal monarch, or Buddha, also bears the characteristics of Noah, his reappearance; for, says the writer just quoted, † "Adam was born from the virgin Earth; Noah was produced from his allegorical mother the Ark, without the cöoperation of a father. Each was a preacher of righteousness; each dwelt upon the paradisiacal mount of God; each was a universal parent. If Adam introduced one world, Noah destroyed that world and introduced another; and as the actual circumstance of *two* successive worlds led to the doctrine of an *endless* mundane succession, each patriarch was alike viewed as a creator, a preserver, and a dissolver. Nor was their resemblance to the character of the Deity in another particular omitted. God is said to have moved upon the face of the chaotic water; Noah likewise moved in the Ark upon the face of the deluge; and Adam was both feigned to have performed a similar voyage from a more ancient world, and was viewed as floating upon the great deep in the larger ship of the Earth. Each therefore, like the Spirit of Jehovah was *Narayan* or he that moves upon the waters; and as the word which expresses that motion conveys the idea of the fluttering of a bird, the great father who is born out of the navicular egg, is described as a beautiful sylph exulting in his golden wings."

It is a "truth of God" that Adam appeared after the subsidence of a chaotic deluge of waters, and also that, in the tenth generation from him, Noah appeared after a deluge which destroyed a previous world. This "truth" the pagan speculatists "changed into a lie," by grafting upon it the theory of a constant succession of similar worlds, thus blending together chaos and the deluge, and consequently Adam and Noah. The First Man, therefore, according to this corruption of patriarchism, will always be found to be *Adam-Noah*. And in this theory the future pagan world was confirmed when the destruction of Sodom and Gomorrah by fire took place exactly in the tenth generation from the deluge by water. Adam begat three *Prominent* sons, and Noah came out of the Ark with three sons; both families appearing on the "Mount of God." This still more confirmed the pagans in blending these two families into one, and designating the three sons

* Fab. iii. 656-7. † P. 613.

the mysterious "triplication" of the great Father of mankind, *viz.*, Adam-Noah. Thus again they changed the "truth" into a "lie," and rendered the Great Father *eternal* by his never-ending appearances at the begining of each new world; they thrust this Avatar into the throne of the Most High, and worshipped and served this creature in preference to the Creator.

If Adam was a type of Christ so also was Noah, for, "Noah was the parent, the husband, and the son of theArk; which at once was the great mother of paganism, and is a declared symbol of the Church. His entrance into it, and his liberation from it, doubly typified the burial and resurrection, and the baptismal submersion and emersion of Christ; whence these different circumstances are in Holy Writ perpetually spoken of by kindred terms; that, baptism is a death unto sin and a resurrection from the dead; while again the sufferings of our Lord are mystically described as a baptism of which all his apostles were designed to partake. Now Christ was buried on one day, and rose again on the third; agreeable to which his type Noah according to the ancient custom of a year being reckoned for a day, entered into his navicular tomb at the close of one year, remained in it a single year complete, and was liberated from it in the morning of the third year. This shadowed out the future humiliation and triumph of the Redeemer; but it also gave occasion to the imitative rites of Osiris, * in which on the very same ancient principle of figuratively computing years by days, the Egyptian god was placed in his arkite coffin on the evening of one day, was bewailed as dead during the whole of another day, and was rejoiced over as restored to life on the morning of the third day. The liberation of Noah from the Ark, or his emerging from the waves of the purifying deluge, was attended by a remarkable circumstance, which entered very prominently into the Mysteries of the Gentiles; I mean the flight of the sacred dove, and it's descent upon the now baptized patriarch. This is largely shown by Bochart to have typified the descent of the Holy Ghost in the form of a dove upon our Saviour, when he emerged from the baptismal waters of Jordan; and to have further shadowed out the resting of the same blessed Spirit upon the Church, as the dove rested upon the Ark. He notices also with much propriety that as the rainbow (another mysterious symbol among the Gentiles) was the taken of God's covenant with Noah, so, with express reference to it, Christ is described in the Apocalypse as sitting upon a throne encompassed by a rainbow. It may be added that Noah was a king, and a priest, and

* The Egyptian name of the deified Noah.

a prophet; that he was pursued by a tremendous enemy * figuratively represented as a great serpent; † that he finally prevailed over that enemy though it first occasioned his mystic death and burial; ‡ that at the period of his new birth from the womb of his virgin mother, he dwelt during his allegorical childhood amidst herds of cattle; that he was an eminent preacher of righteousness to an irreclaimable world; and that, although of a mild and benevolent disposition, he was constrained to assume the stern aspect of a dispenser of God's vengeance and to pour destruction upon all those who were not sheltered by the protecting Ark. In each of these points he resembles the great father, whose character was transcribed from *his* character by the apostate Gentiles; but in each of them he likewise resembles the Messiah, whom he was eminently ordained to typify. Hence we need not wonder at the similarity of Christ to the principal hero-god of the pagans; || when traced to it's origin, it proves to be nothing more than the inevitable and natural consequence of the mode in which the idolatry of Babel emanated from ancient Patriarchism. §

Thus Patriarchism and Paganism had in common the doctrine of an incarnate God, and the Pagans in this respect turned the patriarchal "truth of God, into a lie," and setting up the man Adam-Noah as this incarnation, worshipped and served this double-charactered Man, rather than the true Creator of the universe. ¶Each system also held the tenet of a new birth, outwardly typified by water.

As to the Ritual of Patriarchism; from the slight glimpse of this given to us in Biblical history we learn that when the universal father Adam who presided over an entire world, was driven out of paradise with the great Mother of mankind, Cherubim were placed in a tabernacle at the east of the garden, or before the gate of Eden, to guard the way to the tree of life. These Cherubim we may conclude remained in the position in which they were placed until the era of the deluge, as there is no mention of their removal. As to their form Moses tells us nothing, but this must have been well known to the Israelites at the time of the Exodus as appears from the fact that those who were ordered to make Cherubim for the tabernacle in the wilderness received no special instructions concerning their form, neither did they ask for any. Their form was also well known to the prophet Ezekiel, who having described the appearance of the living creatures which he saw in a vision, adds, "and I knew that they were the Cherubim" (Ch. x. 20). From this prophet we learn

* The Deluge.
† Typhon.
‡ In his Ark or coffin.
|| E.gr. Buddha.
§ Fab. iii, 657-8.
¶ See Heb. text.

that their predominant shape was that of a bull, from which arose a winged human body, surmounted with the faces of a man, a lion, a bull, and an eagle. Such remarkable sacred hieroglyphics as these could not easily be forgotten, and consequently all along the line of paganism we not only find that the man, the bull, the lion, and the eagle are esteemed sacred, and were frequently venerated separately from each other, but also that the pagans constantly venerated monstrous combinations exhibiting various animals joined together in one form; e. gr. the dog Cerberus had three heads with the body of a serpent. In Greek mythology he was the assistant to Pluto; and in the Egyptian, to Serapis or the infernal Osiris or Noah; in both he is said to inhabit Hades or Tartarus, *i.e.* the gloomy interior of the Ark into which the Great Father Osiris or Noah descends. The First Man was eventually confounded with these hieroglyphics, and hence we read of Gods with the head of an Ox; and the Ox has always been sacred to the chief God of every pantheon.

The last perversion of Patriarchism which I shall mention refers to the formation of woman. The old Patriarchs were perfectly well aware of the manner in which Eve was formed from the side of Adam, just as Moses relates; but this simple truth was perverted by the conceited scientists of Babel. As the woman was originally separated from the First Man, the latter was pronounced by these savants to have been created androgynous, or both male and female; and hence, as this great father and ancestor of the human race was deified and worshipped "in preference to the Creator," this universal ruler of both Gods and Men, the chief God of every Pantheon, has always been regarded by his votaries as being both male and female. Thus the most simple "truths," of Patriarchism were, by these conceited speculatists of Babylon turned into "lies" and they themselves, "professing themselves to be wise," only exhibited their own ignorance and depravity, and became fools."

EARLY REMINISCENSES OF FOOCHOW.*

By Rev. Stephen Johnson.

IN August, 1846, by direction of the American Board, myself and Brother L. B. Peet and family, left Bangkok, Siam—long our joint field of labor among the Chinese emigrants there—and by way of Singapore, came to Canton, where we were cordially welcomed by our missionary brethren, Messrs. Bridgman, Parker and Williams. In leaving Bangkok, we left behind us dear missionary brethren and the graves of loved ones—on my part that of two children of Maria, and that of my dear wife, Mary, who left me for her better home on the first of July, 1841, eight months after our marriage. As I had long been familiar with the Amoy dialect (though latterly studying and preaching in the Hakka), I expected that I might be stationed at Amoy. In conference, however, with the Canton mission, I learned that, on their part, there was a strong desire that a new mission should be opened by the Am. Board at Foochow, a great and central city, destitute of the Gospel and yet one of the five free Ports. The thought of entering that new and vast field had not as yet so much as crossed my mind. The brethren for some reason fixed on me as a pioneer missionary. But I felt that the going thither was a serious and solemn undertaking, considering my then feeble health, the incipient raising of blood at Canton, which led me to think my end might be near, and my feeble, broken voice, as being ill adapted to the learning of a third and difficult dialect of the Chinese. Added to this was the recent popular uprising in Foochow against foreigners, in the persons of the opium dealers, whose property had been destroyed and lives endangered while in the city.

I could not but feel that an attenpt to enter that field and commence there a Christian mission was a hazardous, if not an impracticable one. Difficult it must be. I must also enter it alone, without even the presence of a wife, to create in my behalf some little degree of popular sympathy. But there was this alleviating consideration, that if I perished, I would perish alone, without involving others in suffering and sorrow. I had no rational expectation of there meeting with anything better than a cold reception, if not violent opposition. Then too, on my entering the city, I must find

* [These reminiscences came to me in the form of a letter, which explains the personal allusions made by the writer. He is a returned missionary, now 76 years of age, and is residing with his wife (formerly Miss Solmer of Miss Aldersey's school in Ningpo) at Governour, N. Y.—C. C. Baldwin].

myself unable to hold any communication with a strange people except in the language of signs, or through the medium of the Chinese character. I anticipated myself, as among a dense multitude of idolaters, an unprotected stranger, without home, or a single friend to sympathize with me or lend me a helping hand. But I expected then a short life and felt that the introduction of the glorious gospel into Foochow was well worthy of its early sacrifice. In view of the greatness of the field, its utter destitution of the gospel, its perishing need of it, and the command of Jesus to preach it to every creature, coupled with His promise to His disciples of His perpetual presence with them—in view of these things I was constrained to put my life in my hands and go forth from Canton, not knowing the things which awaited me.

I set sail for Foochow, via Hongkong, accompanied by my pious Chinese teacher, whom I brought with me from Bangkok. After a brief detention in that city, we started for Foochow via Amoy: but on that very day we were overtaken by a storm close under the island and driven upon concealed rocks, from which with great difficulty we escaped with serious injury to the vessel. Amid the tempest, by the sudden shifting of the boom I was struck and hurled partly over the railing, and had not the captain caught me by my feet, as I hung partly suspended over it, I must have been swept into the angry deep, probably to sink and rise no more. But Jesus in mercy spared me to finish my appointed work. The vessel was so much injured as to necessitate its return to the city for repairs. For me it was well. I was so seriously injured by the accident as to make me temporarily a cripple. Rev. Dr. William Dean, formerly of the Baptist mission at Bangkok, a beloved brother who preached at Mary's funeral, received me into his house and treated me with brotherly kindness. He is now at Bangkok again. The necessary repairs of our small vessel detained us some time in port, after the the complettion of which we again set sail for Foochow. I was still quite lame but felt that I must proceed on my mission, trusting in God for grace sufficient unto my day. My beloved Chinese teacher left for the shore (just after the ship set sail) to recover clothes left behind and I did not see him again, until shortly after my arrival in Foochow, the vessel not awaiting his return. My lameness compelled me for some time to remain in my berth, so that I could take little notice of our progress up the coast. Our vessel was a small opium craft, armed with a heavy gun on a pivot amid ships, and our passage was a rough and dangerous one. The crew were Lascars, one of whom was thrown from the boom into the wild ocean amid the raging

waves, and perished in the waters. In our perilous circumstances, no help could be given him amid his struggles for lift among the billows, and we were obliged to leave him behind, ere he sank to rise no more.

We ran into Amoy and there I once more met with congenial spirits in its Christian missionaries. But our visit was a very short one. Death has since made great changes in that mission. The beloved Pohlman and Doty have both gone up higher and the work is carried on by other hands. On the 19th of December, 1848, Rev. Mr. Pohlman left Amoy with a feeble sister for Hongkong. He reembarked for Amoy Jan. 2nd, 1849 in the schooner Omega, and on the morning of Jan. 5th she struck on Breakers Point, about half-way to Amoy. The sea rolled over her, and Mr. Pohlman and several others were drowned by the capsizing of the boat in which they hoped to reach the shore.

Leaving Amoy we reached the mouth of the noble and beautiful Min on the 1st of January, 1847. On my way up the Chinese coast, its denuded and rocky hills and highlands, to my eyes, gave the appearance of a country hoary with age, with little indication of its inland fertility and thorough cultivation and dense population. I could not then appreciate the beautiful isles at the river's mouth, since familiar to me but still more so to you and other missionaries, and so justly valued now as a health resort during the hot season. On the 2nd of Jan. 1847, I book boat and baggage and sailed up the river to Foochow. My boatmen were not a little alarmed at one point in their progress upwards by the apprehension that we were being pursued by pirates and forthwith made all possible haste to escape them. Probably it was a false alarm ; but the subsequent attack on brothers Fast and Elgquist on this river and the murder of the former and narrow escape of the latter show that then its navigation by the unarmed and feeble was not safe. My passage up the Min to the city gave me my first vivid impression of the great fertility of the alluvial plains on either side of it, and of the laboriously terraced and carefully cultivated hills on their borders, the like of which I never before had seen, and of the manifestly dense population, all struggling for life, amid the deepest moral darkness.

My first resting place, on my arrival in the city, was in the house on Tongchiu 中洲 [between the bridges] belonging then to Capt. Roper, but subsequently the house of Brother Peet. I was kindly allowed a home there by him. He was there only occasionally, his vessel being anchored at the river's mouth, for opium was then in China a contraband article, and his business required his presence in

his ship. Though I could not approve of the business in which he was engaged, yet I could not but gratefully appreciate his kindness to me, a stranger in a strange land. What could I, in my peculiar circumstances, have done without his gentlemanly hospitality? The Lord, through him, provided for me a temporary home unanticipated. On the following day, January 3rd, I passed on foot through the crowed and busy street, leading from Tong-chiu, over the massive stone bridge (your feet and mine have since so often trod) to the city proper, your present home; and called on the then English Consul at this port, Mr. Jackson, and was very politely received. His treatment of me was invariably gentlemanly and kind, and to his pleasant home on Wu-shih-shan I often went for council and social enjoyment: for, aside from an occasional meeting with Capt. Roper and one other gentleman of like occupation, the Consulate was the only place in Foochow, in which for eight months I met with one who spoke our mother tongue. Unlike the other free ports in China, no foreign merchant had yet settled in business here. The Christian missionary was, in the good providence of God, ordained to be the first permanent foreign resident in the city and so continued until after my departure in December 1852—how much longer I know not. Thus, it was not the presence of the enterprising merchant that attracted to it the missionary of the Cross; but, we may rather say, the advent here of Christ's messengers, who came to give rather than receive, by their presence and reports, were an encouragement to the subsequent entrance into Foochow of a large mercantile community. In other words, the priceless gift to this people, then sitting in darkness and the shadow of death, preceded the advantages of trade with the resident foreign merchant. The latter came not to impart eternal life through the gospel, but in the hope of earthly gain. How often has the gospel been the precursor and the handmaid of commerce! When China with its three hundred and fifty millions shall become thoroughly Christianized, and rich in proportion to its increased knowledge and true piety, who can calculate how vastly more profitable, commercially, it will be to the rest of the world! Godliness hath the promise of the life that now is, as well as of that which is to come. What intelligent man knows not that the great mass of the people in all heathen lands are miserably poor? Such can not be the merchant's most profitable customers.

My feelings on my arrival in Foochow, I think, were much like that of the apostle Paul in Athens, at the sight of the whole city given to idolatry, but I could not, like him, in its temples and on its streets proclaim the folly of idol worship, and preach Christ and

the resurrection. My lips were sealed. My first work after my arrival, in conjunction with securing a permanent home and learning the Foochow dialect, was the exploration of this great field, to the end that I might be able to make a faithful and truthful report of it to the Am. Board, and through it to the churches, in the hope that soon a goodly number of missionaries might be sent thither to preach Jesus to the perishing hundreds of thousands, by whom I now found myself surrounded, with none to aid me in the great work of making Him known. The hope of doing this was the grand motive of my coming hither: for with feeble health and broken voice, and the probability of my remaining days being few, I personally could hope to do little in the way of lifting the pall of moral death resting on this city and its surrounding districts. Such a report I then endeavored to make. Not that I was as well qualified for the work as many of my successors here now are. The Lord entrusted me with it and I acted according to the ability which He graciously gave me. I longed to give the Christian world some feeble impression of the vast numbers here perishing for lack of knowledge, the accessibility of the field, the encouragement to sow therein the good seed of the gospel, and its claims on the prayers and efforts of the churches, as being the only one of the great five ports, into which the Christian missionary had hitherto failed to enter. This Report was published in the Chinese Repository at Canton, and (in part at least) in the Missionary Herald—how widely elsewhere is unknown. But subsequently, in the light of cheering facts, I had the comforting assurance that my appeal to God's people in behalf of Foochow was not in vain in the Lord. Of the extent of its influence you now in this field are probably better judges than myself. I have always regarded my poor self, as a very humble instrument in the Lord's hands for the fulfillment of His purposes of love to that people. To be a pioneer missionary there did not enter my mind when I met my Canton brethren. The Lord led me in a way which I knew not. In my youthful and most solemn consecration of myself to the service of Christ on heathen ground, even before I began my academical studies, I thought of the Sandwich Islands, or the West Coast of Africa, as perhaps to be my future field of labor and early grave, for I looked not for length of days. But God far otherwise appointed. I yet live, am now on the verge of 76, and shall die at home in all probalility and here be buried. In His dealings with me before and since my return, He has humbled every high aspiration and laid me low. Most of those whom I knew and loved, as missionaries in Siam and China, have preceded me to heaven—most of whom were much younger than myself.

I chose a secluded house in Tongchiu as my home, deeming it prudent to make very little display, lest I might awaken a popular rising. I went softly to work in the study of the language and in other labors, wishing that the way might remain clear for future laborers. So soon as my small house was ready for occupancy, I entered it, and, with my venerable Chinese teacher, I in good earnest entered on the study of the Foochow dialect, which I found to be widely different from both the Amoy and Hakka dialects in which I had preached in Siam. The state of my voice was a serious obstacle to accurate and rapid progress, requiring, as you know, the constant reading aloud, as well as speaking with the teacher, in my own case peculiarly difficult and laborious. But my early acquaintance with the general laws of agreement and difference, between the characters, as read and spoken in the Amoy and Foochow dialects, was an important aid to my memory: and my previous knowledge of the forms and significations of the characters was a still greater help. It was not as if I had been altogether a stranger to the genius of Chinese enunciation. Two languages may very widely differ, and yet a knowledge of the one be a great aid to the acquisition of the other. After a few months study, I was able to converse with the people on common subjects and to begin family worship in Chinese, including the reading of the Scriptures in the vulgar language and prayer in the same. After a few months I opened my house for Christian services in Chinese on the Sabbath, and often had about as many hearers as could be seated—from 30 to 40—and usually there was silence, and a respectful and serious attention to the preached Word, more so than is, or formerly was in the wayside chapel.

In about six months after my arrival, I secured a house at A-to 下渡 [suburb of Foochow], perhaps one and a half miles down the river from Tongchiu, amid a dense population, and therein began the preaching of the Word on week-day evenings. The house was usually crowded, but the noise and disorder were such at first, that prayer was not attempted. My old teacher accompanied and aided me in these services. Finally, I was dissuaded from holding evening services here by information from my teacher that my life was threatened. A Chinese school was opened under encouraging circumstances. I engaged largely in tract distribution, in doing which I was at times almost violently kept, by the anxious and eager multitude seeking to snatch the books from my hands. My labors were confined to no one locality. The effect of these my early and imperfect efforts God only knows. I can only say that I sowed in hope, but by reason of my imperfect knowledge of the vulgar language, and the people's

ignorance of the gospel, I greatly feared thatI was little understood by the multitude. It was not with me as to capacity of being understood, as it would have been, had my missionary life begun in Foochow in my early manhood, like that of my younger brethren, my successors in the mission, some of whom have since grown old with the people, and in language become assimilated to them. These my earliest efforts in the way of Chinese evangelization in the suburbs of the city, except as a missionary reminiscence, are hardly worthy of mention. Under that head, can hardly be classed my later labors and that of my successors in the mission, like dear Brother Peet's in Tongchiu and neighborhood; Brother Cummings' on the hill (on which stood his house), your own just beyond the great stone bridge in Nantai and elsewhere. All these, so far as my cognisance extends, were the *initial* of our Christian labors, and but the glimmerings of the long years of toil that have succeeded them, and brought forth much fruit to the praise of divine grace. Brother Doolittle of precious memory, who still lives, but in feeble health and almost worn out by his various and arduous labors, began a good work at a later period. I have just heard from him, through his wife: for great debility and loss of memory disable him from writing, and nought but entire rest from care and labor gives any hope of his restoration to health and of the prolongation of his useful life.

Among the more pleasant recollections of missionary incidents, previous to my return, is the fact of having early secured a missionary cemetery, with the co-operation of Brothers Peet, White, and Collins, one half of which belongs to our mission, the other half to the Methodist mission, though it cost me the loss of my old teacher, in consequence of his important agency in securing the lot and drawing up the writings, by which it was understood it would be held.

The local government took umbrage at the purchase and summoned to my house the original owners of the land. They were filled with alarm at their action in the matter; but, nevertheless,—though, as I think, the writings had to be surrendered—the plot was secured to us *in perpetuo*, as a burial for our dead. There now sleep four dear missionary sisters, Mrs. Doolittle, Mrs. Peet, Mrs. White, Mrs. Wiley, and several missionary children. All await the resurrection morn, when Jesus shall reanimate their dust. To you and many others this beautiful, retired spot, with its large, overhanging shade-trees, is dear. This was the first foreign cemetery secured in Foochow, a *mission* cemetery, and may be regarded as a sort of pledge of the perpetuation and ultimate triumph of the gospel in that great field. The ground is held by the dead, and by Him who guards their sacred dust.

On the 7th of September, 1847, Rev. L. B. Peet, my beloved missionary associate in Siam, after having stopped for some time in Amoy, arrived in Foochow, and with him came from that city Rev. Messrs. White and Collins of the Methodist Episcopal Mission. My house was his home and that of his family, until our Methodist brethren vacated the house on the river, which he subsequently entered. On the 7th of May 1848, it was your privilege, together with Rev. Messrs. Cummings and Richards, to reach us. Again my loneliness was relieved by your and Mrs. B's presence in my house. To me it was no small privilege for a season to grant a home to dear missionary brethren. I enjoyed your presence until a larger and pleasanter house was open for you in proximity to Brother Peet and family.The next and last of our mission, to make my house his abode, was Rev. Wm. Richards, son of Rev. Wm. Richards of the Sandwich Islands' mission. His presence with me for a short time was much valued. You knew his great worth, and his great promise, as a missionary. His progress in Chinese, during the short time God spared him to us and to the Chinese, was remarkable, and, ere he left us—soon to die—he accomplished a good work in securing to our mission *Ponasang*, subsequently our home and that of Brother Doolittle, finally of Brothers Hartwell and Peet. The ocean became his grave off St. Helena, for from hemorrhage of the lungs, with which he was here attacked, he never recovered. On the 5th of June, 1851, his spirit fled from its frail tenement to be at home with Jesus. This brother was the first to fall, or rather to rise to heaven, of our mission and you and Mrs. B. are the only early members of it now in the field. But, thanks be unto God! others have been sent forth to fill the places of those who have entered into rest, and of returned survivors, whom probably you will see no more in this world. On that blissful shore, whither we hasten, death cannot reach us, and no stormy ocean can divide us from each other. Though so widely separated, I trust we are still one in heart, devoted to the same good cause.

Just on the eve of our departure for America, we were, for a few days, one household in the house built by me on *Ponasang*. This occurred in December, 1852, six years, wanting a few days, from my arrival in Foochow. To me it is no small pleasure, the remembrance of having ministered to brother missionaries on their arrival in the field. God sent me before them to provide for their comfort on their landing in a heathen city. May Jesus remember me in the great day, as one who had ministered to a few of His brethren in their time of need.

In closing this long letter, I cannot refrain from alluding to the many precious seasons of united Christian communion, which in Foochow I enjoyed. Up to the time of my departure the three missions continued in mutual christian love, in a Sabbath service, and at the Lord's table. The Lord grant that, among you and among the native christians of the three missions, the same spirit of christian love may ever prevail, to the glory of God our Saviour, and to the rapid advancement of His kingdom in the midst and around you.

These my Early Reminiscences, of course, are but a very imperfect exhibition of personal incidents, and are a still fainter portraiture of the experience and history of my brethren in the field in their early sojourn therein. I regret that I have occupied so much space in my historical remarks. I seem to lack the talent of condensation of thought. I am so dissatisfied with his letter myself, as to be in much doubt whether my missionary reminiscences can be worthy of a place in the *Chinese Recorder* or suitable for it. If you and your mission think so, you are at liberty to publish them, but I shall be well satisfied if the reading of them is confined to yourselves. I rejoice to know that they relate only and faintly to the *initials* of the great and good work, which has since, by able hands, been wrought, and so much blessed in the conversion and sanctification of souls in and outside of the city. When you compare what has been done with what yet remains to be done, ere the hundreds of thousands by whom you are surrounded are Christianized, you doubtless regard your work as just begun, and deeply feel your need of being endued with power from on high, and of the absolute necessity of the wonderful effusion of the Holy Spirit to quicken the inert, perishing masses, which throng the city and surrounding country. More laborers you need; but the great, the pressing need is the almighty and all pervading influence of the Spirit of the Living God. This I felt when with you, but not as I should have.

When I bade you farewell in 1852, about six years from my entering the field, so far as we know there had not been one convert from heathenism to Christ, but now Chinese christians in the three missions are numbered by hundreds, if not by thousands. The power and grace, that are equal to the conversion of *one* soul, are also equal to the conversion of China's hundreds of millions of perishing souls. God' is not straitened in His gracious work. It shall advance until the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High, and all dominions shall serve and obey Him. Glory be to His name. The Lord hasten His spiritual reign on earth.

My pious teacher, whom I baptized in Siam (to whom I alluded as having started with me for Foochow, but was left behind at Hongkong,) came to me soon after my arrival at F., but by my advice went to Amoy, where for years he was a devoted evangelist, and finally, in May 1853, was beheaded at Chiang Chan by the imperialists, on suspicion of being associated with the Tai-ping insurgents. He was the first Protestant christian martyr. I trust that I did not in vain early consecrate my life, my all to the missionary work, though it is 26 years since Providence recalled me from the field. But He did not call me hence till I had fulfilled the mission for which He sent me to Foochow. It was my happiness to leave you all in pleasant circumstances, and with great prospective usefulness. My hopes in regard to christion missions there have, I think, been more than realized. My record of life and labor in your field is written on high and cannot be reversed. It will be revealed more fully at the great day.

THE BOOK LANGUAGE.

By Rev. C. Leaman.

THE book language of China, if not the very oldest, certainly is one of the oldest languages known among men. And still it is a living language, and plays an important part, almost an exclusive part among this great people, comprising a large portion of the population of the earth. In its character and form, it is worshiped by more than the number of those who worship the only living and true God. It is mysterious in its origin, grand in its antiquity, and wonderful in its conciseness, and doubtless it will always be a study and wonder of the world. But there are plenty to speak its praises, I wish only to consider its comparative value as an evangelizing agency in China.

Now I take it, all will agree that the language we should use in our work, first of all should be a universal language, if possible; one that can be read in all parts of the Empire, and as far out of it as may be.

Second.—It should be a developed language, if there is such an one. One that is capable of expressing the divine truth in the best possible manner.

Third.—It should be a definite language; that is, what is written should be written, and as far as possible no two meanings should be able to be taken out of it.

Fourth.—It should be an easy language in every sense of the term ; easily learned, easily read, easily understood.

Fifth.—It should be, if possible, the very tongue of the people which is spoken in all its streets and throughout all the houses of the Empire. This last characteristic, if it can be secured, makes the best language for our purpose. And if there are no insurmountable difficulties in the way it should be the only one used. That is, the Bible should be in every man's tongue in which he was born. More particularly, the Bible, if it were possible, should be in the dialect of every man in the vast Empire. I will not take, at present, anything from this statement. Literally, it may not be desirable for various and good reasons.

I think there is no one on the mission field, or elsewhere, who will object to these as being the marks of the language, we, or any evangelizing body, should use, if it were possible to secure one with such characteristics. So obvious are these remarks, that I will not stop to explain them further. The Bible Christianity, in reformation and evangelization, always taken these statements as axioms.

Now the questions arises, Is the book language of China such a language and is it desirable to use it in our work of evangelizing this great people? Should it be used in translating the Bible, in our schools, tracts, newspapers, and what not, with which we wish to instruct the people? Well, in a certain sense, the book language of China is more a universal language than any other on the face of the earth. That is, it is the written language of more people than any other on the face of the earth. It is also capable of expressing, in a certain concise way, all the thoughts that may be desirable to express in it, and it is capable of developement to any extent. But in any further marks of a language suitable for Christian Work, Christian work I say, for I will speak of no other, it entirely falls short. When you have said this you have said all. It is not an easy language. It is not always definite, and it does not pretend to be the spoken language of the people. When you have given it universality, and that in the sense I will explain below, you have said about all that you can say for the use of the book language of China as an instrument in Christian evangelization.

But I will try to state the case fairly, for this brings us face to face with a question, which here in China, is as stubborn as the superstition and idolatry. As you enter a temple you are met by two immense idols, one with a hideous frown, and the other a simple smile. Hence their name 哼哈二將 Hāng-Hah Rh-tsiang, The Two Frowning-Laughing Guards. So this question has its frown and smile,

its black and white and no material advantage will be gained if we consider the frown and disregard the smile, nor again if we look upon the smile, overlooking the frown. For the story goes that these frowning-laughing ones in ancient times guarded the entrance to heaven. In more than a figurative sense, this great question of the use of the book language in our work, guards the entrance to the true bliss for millions and for myriads yet unborn and because at its portals there are the frowning and laughing ones, we need not fear to enter the temple of truth, knowing whatever smiles or frowns may be at the entrance yet within is the abode of peace, the temple of The Living God.

The use of the book language of China is exceedingly limited, and comparatively worthless as an evangelizing instrument, outside of eighteen provinces. But within those limits it may claim universality, and there, at most, its use as a desirable, efficient instrument ceases. It is then universal as to three or four hundred millions of people, which is certainly a grand thought and inspiring to anyone who puts a word into it. But we must consider in what sense the book language is universal in order to determine how far it is useful as an evangelizing instrument. Three considerations will help us to determine in what sense the book language is a universal language: How many can read and write it? How long were they in learning to read and write it? Who are they who have attained unto this proficiency?

Now as to how many can read and write the book language in any elegant way, there will be different answers according to the class of readers and writers considered, and the experience and prejudices of those making the conjecture. For it is but conjecture, but still the truth can be approximately reached by comparing estimates, by experience in mingling with the people, and by calculations from ascertained facts.

Reading and writing Chinese, it must be remembered, are not what reading and writing are in any civilized country with an alphabetical language. In the sense that we say that in America every body can read and write, there are the fewest number of the Chinese, who can read and write It must be remembered also, that in China an education consists almost entirely in learning to read and write their books. That is, they are able to read and write just in proportion to the degree of the education they have attained, while that is not the case with us. It is not the university men, alone, that can read and write, but, on the contrary, the ragged boy, unfamiliar with schoolroom arts can read and write verses, which live and edify the coming

generations. But in China you can prove a man's literary degree by having him write a half page, or read any certain portion you may give him; you can tell the extent of his education by the number of characters he can correctly pronounce and read if found in a book. And so it may be fairly said, that a man who is not prepared to take the second literary degree in China, does not know how to read and write the book style, in the sense we speak of being able to read and write in our own tongue, that is to be able to read books or newspapers or what not, and to write all he may desire. So in this sense the readers and writers in China may be, by a large estimate, numbered by one in three or four hundred, or by a million or so in the whole country, and this, by an estimation, we may get at pretty fairly. There are about one hundred thousand who go up every three years to their various places to be examined for the second literary degree. Now supposing that this one hundred thousand was an entirely new hundred thousand every three years, and that none of them died for the space of sixty years, we will then have of those of this degree, two millions, which includes all the men in the country who are properly worthy of being called literary men, that is, men who can pronounce the words and tell the sense of the reading in the way that readers in English can do the same. But a more just estimate of this literary class will be found by taking the half of this one hundred thousand who go up to be examined every three years. For they are not an entirely new party every year, but among them are some who go every year through a life time, and many go often, and besides those who get the degree are but a thousand or so, while those who are worthy of it are certainly not more than one half of the whole number, and since men on an average do not live to be quite sixty, the two million constituting this literary class may fairly be cut down to one-fourth, making one in eight hundred or a thousand of the whole people, who in a certain degree, have reached the literary attainment which, among ourselves, we denominate the art of knowing how to read and write our own tongue, that is one who is able to read the books that are printed and the writings he may meet. We cannot say, for myself I do not believe, that any outside of this number have mastered the art of reading and writing the Chinese tongue as met in their books. But their is still left a student class, more numerous than these, who in various degrees of merit after a long struggle, have attained to the first literary degree, which I have heard compared to our A.B. class of graduates at home, which certainly gives a very erroneous impression. It really has no comparison with our literary degrees at home, in Europe or America, that I am acquainted with, and in the know-

ledge of their book language does not compare with a boy at home entering a grammar school. This class can be less accurately estimated. But in the absence of any statistics the number may be approximated, since all who try for the second degree must necessarily have passed the first. It would seem a large allowance to say, that only one in five or six try for the second degree. That would make the number of those who attain to the first degree five or six times as many as those who try for the second. That is; counting the population at four hundred millions, there are five or six millions, whose attainments are very superficial, being perfectly barren of everything which among ourselves we call knowledge, and as to reading their own books are far from satisfactory, since they only know to a certain extent, five or six thousand characters. Then there is still another class, comprising those who make a show of being students, but for lack of ability and other reasons, have never taken the first degree. They teach school and live in all kinds of pettifogging ways. From this class, mostly, come our teachers. They know from three to five thousand characters in a certain way, and as a whole are very unsatisfactory in reading any book given them, and as to writing they have to be watched and corrected on every page. But few of them can read any difficult book, and a very small portion of them can read such a book as "The Evidences of Christianity. How many there are of this class it is very difficult to say, but certainly they will not reach the number of one in thirty or forty of the people making ten or fifteen millions. All of these cannot be said to be able to read and write, in any proper sense of those words. But still in this connection we are willing to have it said that even this class are able to read what is printed in the good book language. And then there is still left another small sprinkling of shop-keepers, artizans and women, whom the Chinese say themselves cannot read at all. But still there are some of these, who, having been in good circumstances in their youth, or by various means, have learned some few characters, and can read some of the book, and some can even read a considerable of the book. Now counting these with the class mentioned above, they will not, in all, number more than one in twenty or twenty-five of the people.

In answer then to the question, How many of the people can read and write the book language? We would reply that different answers have to be given according to the class of the reader considered. That of the class whom the Chinese themselves consider perfect in reading and writing anything whatever, the number is exceedingly small, and may be numbered by tens certainly by hundreds, in the

whole Empire, and even these do not know ten thousand different characters. But of those who can read and write well and have gone so far as to be worthy of the second literary degree there are probably six or eight hundred thousand in the Empire, at the present time. But we have agreed to say, supposing that China has four hundred millions, that one in three or four hundred can read and write the book language. That those of the first degree who can read tolerably well, there are five or six times as many, and of the remaining ones who can read in a good, bad or indifferent way will not swell the whole number of the readers of the Empire to more then one in fifteen or twenty, and certainly one in ten is a very large estimate which we will accept for our present purpose. That is, of our books written in the elegant, concise book language there is one in ten of the people who is able to read them, in the different ways spoken of above. This I presume all will say is too large a proportion, but still we will leave it at that, for we have no desire to exaggerate.

The time that a Chinese student is learning to read and write is also a matter of great importance determining how far this book language is a desirable evangelizing instrument. And this question also is one which requires different answers according to the kind of reading and writing you speak of. If the second literary degree be the standard you can calculate twenty or more years. If the first literary degree is considered, then from ten to twenty years will be required; but if only a superficial knowledge of the character, and imperfect reading and writing are required, then fewer years, according to the ability of the learner, and the degree of attainment in reading. The general custom is for a boy six or seven years of age to begin, and then for three years he memorizes characters, and is supposed to know nothing of their meaning, but only to be able to repeat them in the order he has learned. At the end of three years the string of characters he has memorized are explained to him, and so it depends upon the ability of the boy if in five or six years he may be said to read and write a little. So to read our very common wenli tracts, you must give to a boy seven to ten years to be able to read them in any satisfactory way. That is, a school boy must be twelve, fifteen or more years old before he can even pretend to read a Christian or native book in the good book style. The bearing this has on the book style as an evangelizing instrument is very apparent, and is exceedingly important to be borne in mind in our consideration of the book style as desirable in our educating work.

The reasons for this wonderful impracticability of the book style, are the Chinese methods of teaching, coupled with the difficulty of learning so many different characters. But we believe the greatest difficulty, is in the fact, that the book is so different from the tongue of the youth that it is pratically learning another language, and this is so involved in new and difficult characters, that the learning of their own book style is more difficult and requires more time than for an English boy to learn both the Latin and Greek languages, or even one of their number. One thing is certain that a Chinese child can be sent home, and taught English and given quite a valuable education, including a knowledge of the Latin and Greek languages, in the same or less time than he would be able to understand or read in any satisfactory way, the book language of his own tongue. I have known of a young man who had been in America, but seven years, who could speak the English very well, and had received through it quite a good academic education, while if he had remained in his own home, and labored hard, in the same time he would not be able to read and explain their own most familiar books, no not the first book he memorized as an infant scholar, nor write a respectable composition in the book style, not to speak of his being perfectly void of all thought or learning which a boy should have after seven years of training. This matter of the time it takes to learn the book style is of vast importance in determining its value as an evangelizing instrument.

And still another important consideration will help us to determine the value of this style as an agency in our work, and that is the moral condition of those who have learned to read and write this book style. Who are they? What are they? This answer also depends upon the grade of education considered. For it may fairly be said that his teachableness and acceptivity of the Gospel, is inversely as the degree of the education of the individual. And their obstinacy and impenetrability is directly as the number of characters they know and their ability to read and write their own admired book style. For in proportion to their education they have set to their seal that God is a liar, and that His ministers, and foreigners generally are but imps. They are the source of all our trouble in China. They are the ones who instigate mobs and cause some to be beaten, stone some, spit on and abuse others. They are the only ones who can and do write placards against us. They are that class who tear down and burn our houses, and bring the inmates before mixed courts and foreign ministers to be rebuked and told to do so no more. This zealous, persistent, ignorant and devilish opposition is well known to all of us, and is caused and fostered by what they

term learning, which, like all unsanctified learning, is deceptive and devilish. A literary pride of heart developes from the fact that they know a few characters, not essentially different from that state of heart which we see arising from the fact that we know a little about the universe. These know enough to write a flaming placard to set on fire the ignorant multitudes, who, awed by the supposed learning of these ignorant ones, are stirred up into ferocious mobs, while otherwise they would be an innocent and tractable crowd, welcoming the glad tidings and rejoicing that the mesengers have brought unto them a knowledge of the living and true God. There are a few exceptions to this dark picture of the readers and writers of the book style, but not enough to save them from the charge as dark and awful as any one chooses to put it. It is these so-called "educated classes" after a period of fifty years of labor among them and for them, who are called "The best society in the land." Yes they may be after the manner of this world, but not after the Gospel we preach. They are nothing but the great wall of China, which separates the Middle Kingdom from the rest of the world, from knowledge, from civilization, from Christianity, from eternal life. And in our estimation of the book style as an evangelizing agency, I say this is a very important factor for our consideration, that all those who can read and write it are in one solid phalanx against the Gospel which we preach.

We say then that if we consider that there is only one in four or five hundred of the people of whom it can be really said that they can read and write the elegant, concise book style; and that there are five or six times as many more who are tolerably able to read and write it; and that there is still another class who can but very imperfectly read or write anything that may be given to them; making in all not one in ten who can be said in any way to read the book language; and knowing that to learn in this best manner is a severe task of twenty or more years, and even in the most superficial way is a matter of eight or ten years work, and, as added to this is the fact that this learning only makes them less susceptible to the truth, and makes instigators of all manner of evil and superstitions among themselves, and opposition to the gospel, which is most desirable that the people should know, we say in consideration of these facts, and who can deny that they are facts, we are enabled to understand how far the book is a universal language within the eighteen provinces, and how far it is available as an agency in our work of evangelization.

But as an instrument in our schools and Churches the book style still more signally fails. Behold the folly of reading the book version of the Scriptures before the people, or of singing in this unknown

tongue! How can the people exhort one another in it, and how can those who hear say, amen? But it is said in reading it is translated into the spoken language. Well then you have every man his own translator of the Scriptures, and we know how, for the most part, this task must be performed. In doing so you have practically the Latin read in the Churches, and every pastor dispensing as he pleases to the sheep of his fold. It seems to me that the book breaks entirely down here, even where the colloquial is the hardest to deal with. There are some who would even defend this reading of the book, and make a show of some very good reasons. But, my dear brother, surely you are not going to argue that it is as good to read the book even if well translated, as it is to read a good colloquial version! Was the Latin version as good as the English or German?

But it is said to be of use in the schools. What use? As an instrument of conveying knowledge? No, by no means! Certainly not to the women, for they cannot read it. Certainly not to the youth of the land, for boys under fifteen and few under twenty can read it. What is its use then? Well I may as well give here the use of the book style or of Chinese books in general. It has a use, and the books have a use, to be sure, but that use is not in being an instrument of conveying knowledge of any kind whatever, to the people. The great Emperor Kanghi acknowledged this when he felt he had something for the people and wanted them to understand the reading, and gave the writing in the colloquial. The book style never has been, is not, and never can be an instrument of instructing the people in any knowledge whatever. I would like to emphasize that truth, that absolute and demonstrable fact, so that it would sink down deep into the ears and hearts of my missionary brethren, and resound in all our work throughout the length and breadth of the land. I submit it humbly, that the use of the book style as an educator is one of the greatest mistakes of the Chinese missionary field. It has come about in the most natural way possible. We come and take what the people generally use and look no further. In Rome do as Rome does. Can you better what the people have wrought out for themselves in four thousand years? and then there is added to this the superstitious prejudice of the people themselves for it. And to this very day all and every one of our helpers will plead for it, and some of our oldest and best missionaries will make dogmatical assertions in its favor, and all join in the popular cry that the book style is elegant, concise and the only proper instructor. But I beg leave to give expression to that secret feeling down deep in all our hearts, that the book style is one of the greatest obstacles in our

Christian missionary work. We all feel this. Women in their work talk of it, and translators into the colloguial know it. But if it has no use as an educator, what use has it? Its use, in brief, comes out of its long use, or rather long abuse. This use has been so long and so constant, that the years of the language is wrapped up in the book style, and any one who wants a critical knowledge of the Chinese language must know it. And so its use becomes to the Chinese, what our use of the classics at home is to us, to improve our language. If you want a boy to read and write his own language, he must know it. It must be worked into the fiber of his mental constitution. And because missionaries never have it so worked into them by long years of labor, is the reason why they must always have a teacher at their elbow. This is the great, you might say the only use of the book style in our schools. But philologically it is a grand source of developement of the spoken langnage. A helper, to work easily, intelligently and effectively must know the bookstyle, not for our present use of it, but only to beautify his speech, and to fit him to fill up his colloquial tongue with the proper words, in a proper and elegant manner. We do not want to make the knowledge of the book indispensable to the ministry, but certainly no leader in the Church should be raised up who is not acquainted with their book style, and who cannot repeat their classics, and be able to begin at the middle of them and go out at each end. But still he is not instructed and has only learned his A. B. Cs. These two, then, I take it, are the uses of the book style, to teach the genius of the langauge, and as a source of increasing the power and beauty of the spoken dialect. That is, it use is strictly as a classic, and thus viewed the Chinese book style is a mine of wealth, as rich and inexhaustable as the coal beds of their native hills are in their material resources. Further than this we have no use for the book style as an instrument of instructing this people. To use it otherwise is just as absurd, and no less wrong, than for the Church to use the Latin among an English speaking people. As for myself I have no other use of the book style whatever, either in my school, on the street, in shops or chapels, before mandarins or kings. The language which I try to speak is a genteel enough dress for all occasions, either in tongue or book, and it is more exact and goes further by a dozen of times, than the book style. I might stop to discuss the fact that this book style has never been, is not and never can be an educator of the people, but I have no time in this writing and it seems too obvious to need any dwelling upon it. You need but to emphasize the word *people*, and it is all clear enough. Certainly if only one in ten of the people are able to

read it then we think the conclusion is a matter of course. And when the people of China get involved in this nineteenth century whirl, I am sure the proportion will be reduced to one in a hundred or may be a thousand. Nay, they cannot be caught in the whirl with such a burden. Such a load will drive them to English or another tongue, or leave them in the darkness of their ancestors.

But still, it may be asked, has the book no use in our evangelization work? Is there no room for it whatever? To which it may be replied Yes. It seems to be proper to gratify those who can read the book, in giving them the Scriptures and some few important books in the book style, which to them adds a superstitious attraction, and which in itself is exceedingly concise and beautiful, and when once learned most fascinating in every way. But we think this is already overdone. We have already two very passable versions of the entire Bible, at which we understand there is a revision committee, a work for which we can find no sympathy whatever, since it is perfectly worthless to more than nine out of ten of the people, and which in due time must certainly be laid on the shelf as a monument of the energy and faithfulness of the former Missionaries. We have already these two translations of the Scriptures, and besides Evidences of Christianity, Commentaries and Tracts in great numbers, and we feel sure there is enough for all practical purposes for the small portion who can be benefited by them. But if they will not hear these, neither will they hear though one rose from the dead.

But some will say, make a good version of the book and then the Colloquial versions can be translated from them by any competent Chinamen. But this is exactly reversing the order. A good and satisfactory version of the Bible, or any other book can never be obtained in that way. We take it that if this could be done, committees on the Shanghai and other colloquials would not labor for years in order to get good colloquial versions, which are the ones that should be good; it is less important that the book version be accurate. The reverse of this, however, is true, and sufficiently so to be acted upon, that from a good colloquial version, whether Ningpo or other, a book version may be made by any competent hand, sufficiently accurate to answer all the purposes of such a version. For it is not to the book version that appeal should be made, but to a good standard colloquial version. And whether or no, this is always the order, from the colloquial speech into the book style, and the more accurate the colloquial the better the book.

But if it is granted that but one in ten of the people can read the book, by what law of evangelization must we leave the nine and seek

after the one? It seems to me that fifty years of work on this class, without any practical and satisfactory fruits, should suffice, and we should now be prepared to say that we will turn to their more numerous and worthy brethren, the illiterate, the poorly dressed, the women, the young. We are sure that now the time has come when we should bring our entire force, our literature, our preaching, our work, to bear on the nine, and this way we are sure, will be the best to secure the remaining one.

In view of such overwhelming facts against the use of the book style in our teaching, and evangelizing efforts among and for the people, it seems to me that there can be but two good reasons for continuing in this way any longer, and one of these would be the existing great, and ancient, and fixed superstitious prejudice of the people in its favor. With such a universal superstitious prejudice, created and enforced by four thousand years of practice, it is not easy to contend, neither is their idolatry nor a hundred like customs. And when all our native helpers, without exception, as far as I know, are against us, in favor of the popular superstition, it looks as if we might as well resign ourselves to what is unchangeable. It certainly seems reasonable that a people should know best themselves in what way, and in what style, books for them should be written; but that is not necessarily so, and education and circumstances may make it absolutely untrue. We take it that China is in just these circumstances and has had exactly that kind of an education as to unfit her for judgment in this case, as in many others, for example, a case in point, the Term Question. No! They have no more right to decide on this great question whether we should use a practically dead language in our literature, than the pope has to decide in favor of the Latin tongue for an English speaking people. This exceding great and appalling difficulty has just to be met, and if we are going to be pushed to the wall by any difficulty of this kind, we may as well acknowledge that we are not equal to the task of coping with China's idolatry, superstitions, and ignorance. But in this task we have an example, a great and notable native example, and that is in the book known by the name of "The Sacred Edict." The great Emperor Kanghi wanted this book for the *people*. He felt he had something for them, and he knew the book was not a fit instrument to convey it, and so he writes two or three pages of the book style, and follows it with six or eight of the colloquial, giving the emperor's meaning. It is from this colloquial that we can learn a lesson, as well as find a model for our book language, when we wish to instruct the people. If he had something important to say to the people, how much more have we?

If he could not shut up his words of exhortation in an unreadable book style, how much less can we? It is not from China's ignorant literary class that we are to derive our knowledge of the language we should use in our books. But it is from such an example as this; and if these examples are few, may be this can be said to be the only one, yet it is of more force on that account, because this book was written in this style professedly for the people; the other writings in the book style, both Christian and heathen, are professedly for students. To follow any other than the example of the great Emperor, is against the best teachings of historical Christianity. It is against the gospel we preach. For it is not the gospel to give to one in ten of the people. It is not the gospel to preach to thirty or forty millions of the educated, well dressed, proud, unteachable, and leave three hundred millions of the best, of the poorest, of the most teachable, of the most willing, and best prepared for the gospel. This is not our gospel; If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And you have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool." No! But weave it into your garments, and engrave it on the walls and door-posts of your houses, that in our gospel the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, *to the poor* the gospel is preached. These are, were, and ever shall be the characteristics of Christian work, of the true Messiah.

But a brother will say, this surely, is the way we are working! Yes, it is true, we are working for other than this literary class, and this in the most part is a necessity; no missionary can do otherwise, for the literary class will not join themselves to him. But in spite of this providential necessity we are endeavoring to do otherwise, that is by the use of the book style of literature, we are striving to work down through the literary and official classes to the lower strata. But what I want to say is that this order should be reversed, and that we should, by our literature, and by all other means, endeavor to undermine from the lower up. The whole aim and use of the book style is to work in the opposite direction, which however proper to a limited extent, should never be done exclusively or primarily. That this has been the erroneous and unscriptural bearing of our work in the past, and aim of many in the present, I quote a portion of a recent review of a most excellent book, and which is made ten times more valuable for its colloquial style:—"The Author, of course, intended, by presenting the subject in the style of every day colloquial, to alleviate the toil of

the teacher; but he gains so little in this regard, that it is not worth while to offend the taste of the *educated classes*. I would enter the same *caveat* against the use of the Mandarin Colloquial in other school books." Again the "book is worthy to appear in a more genteel dress, and be introduced to the *best society in the land*;" and again, quoting from the minutes of the Conference Committee on a series of school books; that honorable body having under consideration this same book, decided, "to arrange with the Author to change the Mandarin style into *Wenli*. It would then be accepted and printed by the Committee." I ask what direction this kind of talk is looking to? Is it not that even now our literature is aimed at that small literary class to the disregard and neglect of the more numerous and more worthy classes? We are called upon, not to have our literature expressly for the people, for fear of offending the tastes of the literati. It is this character of our evangelistic work that I speak against. I would most emphatically say it is wrong, wholly wrong, and nothing but wrong. We have arrived at a time when we can change this aspect of our work, and make it appear emphatically that we are working for the *people*, and not for any select class. The Conference has their Committee to attend to a series of school books, and at this new stage of our literature we might make a beginning in the right direction. The whole Conference was for the people and not for any literary classs, and neither in its records, nor in its unprepared talks, committed itself to a book style of literature. And there is no good reason for such a committal in any superstitious prejudice of the people, however long standing, however universal, however obstinate. There can be no reason for continuing the use of this unreadable book style against all established principles of reformatory and evangelistic effort except the single one reason, that there is no other way of doing. If God has given us any other, any universal and usable language wherein to write, we are robbing Him, wronging as well as destroying the people, if we shut up the gospel in this unreadable book style. But if there is no other usable style, then the lovers of the book have the field. No, they have not! Breaking the country up, as to language, and using the dialects would be a hundred times more orthodox and effective. Let every district, however large or small, be bounded at once, and let us give the Scriptures to every man in the tongue in which he was born and let us work for the people, the whole people, and none but the people, God's people.

But we think there is no need of this beyond a certain limit. We believe heartily and entirely in the power of the mandarin to take

the place of the book, now and everywhere; and of the dialects in time, if not now, absolutely everywhere. I may not have the ability or time, at this present, to make this perfectly plain to unwilling ears, but the fact remains, and I repeat it, that the mandarin style can take the place of the book in every place, and to be more particular it can take the place of the book with every individual. That is, that every one who can read the book can read the mandarin, and that statement I make without exception. No matter in what city the man is to be found, if he cannot give you the Emperor's meaning in the mandarin of "The Sacred Edict" 聖諭廣訓, you can set it down beyond all question, that he cannot read the book style. There would be a serious difficulty in discarding the book style if it were not for this happy providence. But more than this is true; not only is it true that absolutely all who can read the book style, can read the mandarin style, but there are twenty, and this is a small proportion, twenty who can read the mandarin style to one who can read the book style, and I would like it to be very clearly observed that these facts must be proved untrue, before any christian society is justifiable in putting the Bible or any tract into the book style. There are those who have been studying for ten or fifteen years, who cannot be said to be able to read and write the book style, who can read with ease the Emperor's meaning in the book mentioned and this you may test in Ningpo, Foochow, or other places, where it is most confidently affirmed that there mandarin is no use, and connot be read. I will say further that the are shop keepers and artisans, in those very places, who do not pretend to be students, or read the book, who can read the Emperor's meaning in the mandarin of this "Sacred Edict." To be more particular, there are numbers all around in stores and work-shops, who cannot read a page of the Bible in the book style, or of the book style of the "Evidences of Christianity," when they can read with comparative satisfaction and profit, the mandarin Bible and books in the style of "The Old Testament History" 舊約錄節啓蒙 and the "Method of Salvation" 得救要法.

In still further comparing these two styles, and making good my statement that the mandarin can be used in every case, and every where, in place of the book, I will remark that a boy will be ten years or more, that is from six to fifteen, before he will be able to work with any kind of ease or satisfaction in the book style. While the same boy in a few years, four or five at most, will be able to work in any good mandarin that you give him with good satisfaction. I mean this, also, in the hardest colloquial districts you can find. But there is no consideration in which the mandarin more outstrips the book, than

in its capacity for expressing thought. The book style may be charged with inaccuracy, and double meaning, and precision and exactness are utterly impossible, without a commentary. And without such an aid, I am free to confess my honest conviction, that no missionary, or Chinaman, or both together, can write a theology in good, concise book style that expresses to the Chinese mind anything like what is intended. I mean by good, concise book, such a style as is found in "The Evidences of Christianity," and when two missionaries cannot read it together without disagreeing on some point, and almost every page, how is the lofty, fine cut theological thought going to appear in such a dress before the Chinese mind. I do not hesitate, and I suppose no one who has read their books would hesitate, to say that in this kind of writing where precision and accuracy are everything, the book style entirely breaks down. But the same theology can be put into a good Nanking or Peking mandarin dress, and it can be read by book or mandarin readers, in the entire country and they will know as much about the reading, as they can be expected to know, or the Chinese language is capable of expressing.

I would like to take up the question of the mandarin taking the place of the dialects everywhere, as a medium of instruction, but I will only say as to where it can be so used, that I know it can be used everywhere north of the Yangtse kiang, and everywhere south of that river, west of the coast provinces; and I firmly believe everywhere in those coast provinces, but there are some good brothers who like to say no, and so we give them the the benefit of the doubt. But still I know it can be used in Canton, and it is known by experience that it can be used in Ningpo. I am persuaded that the mandarin is the only style that should be used in all our schools, for many and obvious reasons, and I am more fully persuaded that the book style completely fails as a teaching instrument in schools and everywhere, for various reasons besides the fact that a boy should have passed well through his course of training in the time it takes him to learn to use the book style.

I would like to dwell more on the mandarin as an educator, but I have not time at present, and besides I think its merits are acknowledged and the growing mandarin literature shows that workers who know it, feel its use and necessity, and it will be a blessed day in our work in China, when the book style and the mandarin find their respective positions, that reversed in the order of their present use.

It may be asked, then, what mandarin will we take? What style is this that has this universal, and practical character about it? Is it that of "The Dream of the Red Chamber?" No. I do not

mean a bookish style of mandarin, but a colloquial pure and simple, such as is found in "The Sacred Edict." This style, for all practical purposes, is the spoken language of two out of three in the whole empire. It will go current in Peking, Nanking, and Sz-chwen, and everywhere, except in two or three small districts, where the people, by long established custom, have slightly changed the form of their language. So the mandarin of "The Sacred Edict" is practically the spoken language of the whole country. And as much of what is called mandarin is not worthy of the name, we recommend this, for we must have a standard, and this is a native standard and good mandarin, and although written a couple of hundred years ago in Peking, is substantially the spoken language of Nanking to day. It is this mandarin that we contend can take the place of the book and more than take its place. And inasmuch as it can be read by twenty times as many of the people, and thus is by so much more a universal language; since it is eary to learn, easy to read, easy to understand; and since it is the very tongue of at least two thirds of the people of China, its claims are good as an evangelizing agent, and an instrument of instruction, and moreover it is the only one that should be used in our work, notwithstanding the great and superstitious prejudices of the people for the book style. But against all opposition we would place the stubborn facts, which we do not think can be gainsaid or denied. As for myself I consider the book style utterly worthless for any work I wish to do, except in a most limited way, and in view of the fact that God has given us a written language, used by and well known among themselves, and practically twenty times more universal than the book, it is shutting up the counsel of God from the people to use any thing else. And to write to the people in an unknown and unreadable tongue, is against all the teachings of the Scriptures and of our protestant Christian history. "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

THE GOSPEL IN MONGOLIA.

By Hoinos.

THE Missionary purchases, in some towns on the frontier between China and Mongolia, tents, carts, utensils, flour, rice, grain, &c., then hires, from some friendly Mongol settlement, oxen to draw the carts, and a couple of men to manage the oxen, set up the tents, and do the work of the Caravan generally. When a cluster of tents is reached a halt is called, the tents are set up, the goods unloaded, a fire of the quick argal is started, and soon master and men abandon themselves to tea drinking. Meantime natives of the place have gathered round. Sometimes they are very friendly and assist in setting up the tents, sometimes they stand by counting their beads and looking on, but almost always they are ready and willing to join in the tea-drinking. Some of them are attracted by the medicine, which, they have heard by report going before, is dispensed gratis, some are drawn merely by idle curiosity, some few come in the hope of getting a Mongol book. For the most part they are a little distant at first. Tea even fails to thaw completely their reserve, and it is not till a case of Scripture Pictures, gaudy with colours, is produced, that old and young find their tongues and crowd around all eye and ear. A selection of the pictures gives a good opportunity for stating the main doctrines of Christianity, and in the case of the picture, the eye assisting the ear, even people of small intellectual ability often apprehend clearly the teaching and remember it distinctly. The pictures exhausted then come the books. These comprise three or four tracts, some of which have pictures, a catechism, and the gospel by Matthew. The tract, being written in an easy style and free from proper names, present no difficulty to a moderately good scholar, the catechism does not run so smoothly, but when he comes to the Gospel, any but a very exceptionally good reader stumbles badly and frequently lays down the book, saying it is too much for him. Indeed long experience of many different Mongol scholars attempting to read the Gospel in the tent, leads to the belief that the portions of Matthew's Gospel of which an unassisted Mongol can make sense at all are comparatively few. In justice to the translators, of whom the present writer was not one, it is only fair to state that the fault does not seem to lie with the translation. The difficulty seems to arise from the want of acquaintance, on the part of the reader, with Gospel truths and doctrines, from a slight indefiniteness inherent to Mongol writing, and, perhaps mainly, from proper names, Old Testament references, and Jewish customs

occurring or referred to in the said Gospel. From the combination of all these causes it happens that a Mongol, even a good scholar, seldom, even after a good deal of trying, succeeds in extracting much meaning from Matthew's Gospel, and one is forced, rather unwillingly it must be confessed, to the opinion, that in propagating Christianity among the heathen, tracts and other books are, in the initial stages at least, more useful than portions of the Bible itself. Of course after a man has been taught somewhat of the doctrines and facts of Christianity, the most useful book that can be put into his hands is the Bible, but it seems very doubtful, if, in many cases, much good is accomplished by placing the Bible in the hands of a heathen as a first step towards his enlightenment. This refers first and mainly to Mongolia, but "sauce for the goose is sauce for the gander," and if tracts and treatises are understood more easily than the Bible in Mongolia may not the same thing hold true in China? Granting that the Chinese language is free from the indefiniteness inherent to the Mongol, do not heathen Chinese in reading the New Testament, stumble at proper names, references to the Old Testament prophets, and allusions to Jewish manners and customs? In selling Bibles in China, for the most part, the reader takes his purchase and disappears, and the colporteur or missionary hopes the best from the transaction ; but if, as in Mongolia, the missionary or colporteur had the opportunity of sitting with the purchaser for half an hour or a whole hour and helping him to read his book, it is just possible that by-and-by the earnest Christian evangelist would hope more for the spiritual enlightenment of the man who bought a *"Peep of Day"* for example, than of the man who bought a Gospel or even a New Testament. The great Bible Societies sell their Bibles far and wide over China. They do well. But it is scarcely possible to escape the convictions that they would do much better if they allowed their colporteurs to sell tracts along with the Bibles. If the nature and constitution of the Bible Societies make this impossible, could not it be arranged that a Bible man and a tract man should go together? It is known and admitted that there are instances of men converted from heathenism to Christianity, men who never met a Christian and who never handled a Christian book except the Bible, but these men are very rare, and in the general circulation of the Bible it would very much increase the number of those who get to understand the Sacred Word if it were accompanied by treatises and explanatory tracts.

But to return to the tent and the Mongol. After a Mongol has received some idea of Christianity, he for the most part expresses

himself entirely satisfied. He says it is good. It is like his own religion. It is the same. And he says this though what he has read or what he has had told him includes prominent and pointed statements of Christian doctrines diametrically opposed to the fundamental beliefs of his own Buddhism. It is then necessary to go back with him and point out the differences, and if he at last understands that a man can't be a good Buddhist and a good Christian at the same time, his next thought is that it is quite superfluous to bring any other or any new religion to him who is supplied with what he regards as such an excellent one already. When a Mongol understands that Christianity is intended to supersede Buddhism, his first thought seem to be a tendency to despise the smallness of our Scriptures as compared with his own. Their Scriptures form a library of large volumes which it takes a good string of camels to carry. The idea of such Scriptures being superseded by a small book which a child can carry in one hand! When two it comes to a comparison of the doctrines contained in the two Scriptures the Buddhist can, if he is well up, produce no mean list of excellent doctrines, and when it comes to miracles the Buddhist thinks that those he can quote are not a whit behind those of our Scriptures. It is true that there is a vast difference in the tone of the teaching, and the spirit, aim, and circumstances, of the miracles in the two Scriptures. It is also true that a Christian man, of fair intelligence, can see the difference of aim and bent and tone of the inspired writing and the Buddhistic compositions, as plainly and readily as an ordinary man of common intelligence can tell a wall raised by the hands of a competent builder from the attempted imitation of a bungling amateur. This is all true. And in the case of a man educated in Christianity and intelligent as to Buddhism, this palpable difference would carry ovewhelming weight with it in favour of Christianity. But blindly and enthusiastically bigoted for Buddhism as they are, the Mongols are hardly in a position to feel the force of arguments drawn from this source.

It might be thought that the erroneous astronomy and geography mixed up in, and forming an integral part of the Buddhistic Scriptures, would lay these Scriptures open to successful attack. But the truth seems to be that a devout Buddhist is no more disturbed as to the reliability of his Scriptures, when their false geogrophy and astronomy is attacked, than a devout Christian is alarmed for the stability of his Bible when he hears a geologist lecturing on the first chapters of Genesis.

Superadded to these intellectual difficulties which are met with in attempting to propagate Christianity in Mongolia, is another difficulty

grosser in its nature and only less powerful in its operation than those mentioned above. This is the almost all-powerful sway that Buddhism has over its Mongol votaries, and the intesity of the bigoted enthusiasm with which the Mongols cling to their religion. Considerable acquaintance with Mongolia, with Mongols, and with Mongolian habits and arrangements of life, lead to the conviction that any one Mongol coming out of Buddhism and entering Christianity would lead a very precarious existence on the plain, if in fact he could exist there at all. It is perfectly true that were a Mongol really impressed with the truth of Christianity he, like many other martyrs, would not confer with flesh and blood, but still the hardship that would follow a confession of Christianity must not be forgotten in stating the difficulties that lie in the way of Mongols becoming Christians.

But there is one point where the superiority of Christianity can be made manifest to the Mongols, that is by its fruits. Buddhism is an elaborate and in many respects a grand system, but in one thing it fails signally, that is in producing holiness. A Mongol when attacked on this point, for the most part, does not make much of a defence. He knows and admits that his religion does not purify the heart and produce the fruits of holy living; on the contrary, the commercial view taken of the relation of sin and merit, militates against morality, and if he be not one of the ignorant devout, but a man of good information he will admit that the temples are often little more than cages of unclean birds. Here then is the hope for Christianity. If it can be made manifest to the Mongols that Jesus can cleanse a man's heart and reform his conduct, can make the vile man pure and the theif honest, that would be an argument that they would find it difficult to answer. Their own lamas make plenty of fuss and mystery over their medical system, but there are things that with all their fuss and mystery they cannot cure. And when a little foreign medicine is applied and a cure follows, no carefully reasoned out argument, no erudite chemical lecture is required to convince them of the efficacy of the remedy. In the same way it is to be hoped that a closer acquaintance with the effects of Christianity will, when they see its purifying power, convince the Mongols of its superiority in a way that arguments and discussions on its internal, external, and historical evidences never could do. In this seems to lie the only hope for the success of Christianity in Mongolia.

As yet the Mission with which the writer of this paper is connected has no converts to report in Mongolia, and if the Chinese are like the Mongols—more open to influence from facts than from

arguments—it is hardly possible to escape the conviction, that, in some cases, Christianity, in China would have grown faster in the long run, had more carefulness been exercised at first in selecting men to whom the name of Christian was extended. Perhaps the case may be a little different in China, but in Mongolia to receive as a Christian an unworthy man, would practically destroy the effect of almost the only argument in favour of Christianity to which a Mongol is open, namely, the argument from the power which union to Christ has in renewing a man's heart and life.

COREAN TONE BOOK.

THE 御定奎章全韻義例 is ordained by royal authority to be the standard in the literary examination, and is a companion to the 玉篇 a new and improved edition of which was published when this book first appeared, in the reign which lasted from A.D. 1733-85. The preface is by the royal hand and is at once brief and to the point. It says the ancient tones were only three in number, 平, 上, 去, to which at a subsequent period was added the 入聲 from the elucidation of which four tones the book is called the 全韻義例. The 韻法 or system of tones and ryhmes has its origin in the six Classics 六經 and was well known to the scholars both of the earlier and later Han dynasty. By the time of 沈約, who tabulated the four tones as we have them, the ancient ryhmes were lost, and the earliest attempt to restore them was made by 吳棫 in his 韻補 which 朱熹 used in his treatise on the 離騷 (Dissipiation of sorrow, a work written as early as B.C. 300—See Mayers and Wylie). The book contains in all 13,345 characters, which are divided into the three classes (1) words of one tone only 10,964 ; (2) words which occur in more than one column, 2102 ; (3) forced rhymes 279. The object of the compiler is to present at one glance all the possible variations both in sound and tones of any one character, as also the tonal variations of the same sound. To effect this the page is divided from top to bottom into four nearly equal spaces marked 平上去入 a deeper space being left for the P'ing as the more numerous. The words in each of these classes are then arranged from right to left in horizontal lines in such a way that when read perpendicularly the eye is carried through various tone classes, a blank space being left where the tone is wanting. The arrangement throughout is tonic and not syllabic, a number of representative headings, 字母, being chosen

as in the 廣韻 of which I have unfortunately no copy by me. The headings are in white on a black ground, and are in number as follows; 平 30, 上 29, 去 30, and 入 17, in all 106. Under each such heading is stated the number of characters of the same tone under it as (東) 153, (增) 52, (叶) 16. Throughout the book the pronounciation of each word is given both as to its Chinese and Corean values, the Chinese sound being written in Corean letters inside a circle and the Corean pronounciation, where it differs from the above, in a square Where the Corean follow the Chinese sound, only the circle is used. Under each word also is written its definition in Chinese, as in the 玉篇 which as I have said is a companion volum, and where the tones are marked, is a white circle for the 平 an opaque one for the 上, a white semicircle for the 去and a dark one for the 入.

Considering the value attached by the Coreans to the ancient pronunciation of Chinese, which is here declared to be the standard, it may be useful to give these headings with their equivalent in Corean. In order to a fair comparison I shall collate the sounds of William's Dictionary as given in the radical columns for Canton, Fokien and Chekiang; and in the transliteration of Corean sounds shall follow William's spelling—save perhaps in the vowel sounds. The vowels which occur in this paper are a, e, i, u, with their continental values; è as in met of English; ê as in No.80 恩 of Wade's syllabary; o as inEnglish word long pronounced sharply; ö as in No.158 各 of Wade's syllabary; io, oi, iö, are pronounced according to the above powers of the vowels, each element being distinctly heard.

The tables of sounds will read thus (1) the Chinese character; (2) the Corean pronunciation (3); and there upon the Canton. Fokien, and Chekiang sound of William's Dictionary.

平 聲

東	1	tong;	tung,	tong,	tung.
冬	2	tong;	tung,	tong,	tung.
江	3	kang;	kong,	kong,	kong.
支	4	chi;	chi,	chi,	tsz.
微	5	mi;	mi,	bi,	vi.
魚	6	ö;	ü,	gu,	'ng.
虞	7	u;	ü,	gu,	nü.
齊	8	che;	ts'ei,	chó,	dzi.
佳	9	kài (kè)	kai,	ka,	kai.

灰	10	hoi;	fui,	hóè	hwé.
眞	11	chin;	chăn,	chin,	tsăng.
文	12	mun;	măn,	bún,	văng.
元	13	uon;	ün,	gwan,	nün.
寒	14	han;	hon,	han,	hö.
刪	15	san;	shan,	han,	sén.
先	16	shiön;	sin,	sian,	sin.
蕭	17	shio;	siu,	siau,	sio.
肴	18	hio;	ngao,	ngaun,	yo.
豪	19	ho;	hò,	hò,	ʻo.
歌	20	ka;	ko,	ho,	ku.
麻	21	mè;	ma,	mò & ba,	mò.
陽	22	yiang;	yeung,	yong,	yeung.
庚	23	kiöng;	kang,	kéng,	kăng.
青	24	chʻiöng / tsʻiöng	tsʻing,	chʻëng,	tsʻíng.
蒸	25	tsêng;	ching,	chëng,	tsăng.
尤	26	yiu;	yau,	iu,	yu.
侵	27	chʻim / Tsʻim	tsʻăm,	chʻim,	tsʻing.
覃	28	tam;	tʻam,	tʻam,	dèn.
鹽	29	yiöm;	im,	yam,	yin.
咸	30	ham;	ham,	ham,	yèn.

上 聲

董	1	tong;	tʻung,	tong,	dung.
腫	2	tsong / chong	chung,	chiong,	tsung.
講	3	kang;	kong,	kang,	kong.
紙	4	chi;	chi,	chi,	tsz.
尾	5	mi;	mi,	bi,	vi.
語	6	ö;	ü,	gu,	nü.
麌	7	u;	ü,	gu,	nü.
薺	8	che;	tsʻei,	ché,	tsi.
蟹	9	Hè;	hai,	hai,	ha.
賄	10	hoi;	koi,	kai,	kó.
軫	11	tin;	chʻăn,	chin,	tsăng.
吻	12	mun;	măn,	búu,	văng.

阮	13	uan;	ün,	guang,	nü^{n}.
旱	14	han;	hon,	han,	ʻö^{n}.
潜	15	tsam;	shan,	zan,	se^{n}.
銑	16	shiön;	sin,	sian,	si^{n}.
篠	17	tio;	siu,	siau,	sio.
巧	18	kio;	hao,	kʻao,	chʻo.
晧	19	ho;	hò,	hò,	ʻo.
哿	20	ka;	o,	kʻo,	ku.
馬	21	ma;	ma,	ma,	mò.
養	22	yiang;	yéung,	yong,	yang.
梗	23	kiöng;	kăng,	kéng,	kang.
迥	24	hióng;	kwing,	héng,	kiung.
有	25	yiu;	yau,	iu,	yu.
寢	26	chʻing / tsʻim	tsʻăm,	chʻim,	tsʻing.
感	27	kam;	kòm,	kam,	ke^{n}.
琰	28	tam;	ún,	siam,	ye^{n}.
豏	29	hiöm;			

去 聲

送	1	song;	sung,	song,	sung.
宋	2	song;	sung,	song,	sung.
絳	3	kang;	kong,	kang,	kièng.
寘	4	chi;	chi,	ti,	tsz.
未	5	mi;	mi,	bi,	vi.
御	6	ʻö;	ü,	gu,	nü.
遇	7	u;	ü,	gu,	nü.
霽	8	che;	tsei,	ché,	tsi.
泰	9	tʻè;	tʻai,	tʻai,	té & ta.
卦	10	kuè;	kwa,	kwa,	kwa.
隊	11	tè;	chui, / tui,	tui, / tui,	dzüé. / dé.
震	12	tsin;	chʻăn,	chin,	tsăng.
問	13	mun;	măn,	bún,	văng.
願	14	uon;	ün,	guan,	yü^{n}.
翰	15	han;	han,	han,	ʻö^{n}.
諫	16	kan;	kan,	kan,	kè^{n}.
霰	17	san;	sin,	san,	si^{n}.
嘯	18	shio;	siu,	siau,	sio.
效	19	hio;	hao,	hau,	yo.
號	20	ho;	hò,	hò,	ʻo.

箇	21	ko;	ko,	kò,	ku.
禡	22	ma;	ma,	ma,	mò.
漾	23	yiang;	yéung,	yong,	yang.
敬	24	kiöng;	king,	keng,	kiăng.
徑	25	köng;	king,	keng,	kiang.
宥	26	yiu;	yau,	iu,	yu.
沁	27	shim;	tsăm,	sim,	sing.
勘	28	kam;	kom,	kʻam,	kʻe [n].
豔	29	yiöm;	im,	yam,	yé[n].
陷	30	ham;	ham,	ham,	ʻé[n].

入 聲

屋	1	ok;	ok,	ok,	ok.
沃	2	ok;	yòk,	ak,	wok.
覺	3	kak;	kok,	kak,	kiék.
質	12	chil;	chăt,	chit,	tseh.
物	13	mul;	măt,	bút	meh.
月	14	uol;	üt,	guat,	yüeh.
曷	15	kal;	hot,	hat,	haöt.
黠	16	hil;	hak,	kʻiat,	kéh.
屑	17	shiöl;	sit,	siat,	sih.
藥	23	yiak;	yéuk,	yok,	yak.
陌	24	mèk;	măk,	bék,	mak.
錫	25	shiök;	sek,	sèk,	sih.
職	26	chik;	chik,	chit,	tsăk.
緝	28	tsêp;	tsʻŏp,	chʻip,	tsʻih.
合	29	hap;	hòp,	hap,	heh.
葉	30	hiöp;	ip,	yap,	yih.
洽	31	hêp;	âp,	hiap,	yeh.

* Here we have k, l, and p, in the 入聲 instead of k, t, and p, Southern Chinese, the Corean l in every instance but one (No. 16) representing the t of the South. To follow the perpendicular columns as indicated by the numerals 1 to 31, it appears that the nasal ng of the other tones is alway k in the 入聲 as in No. 1-3, and 23 to 26; while the n becomes l as in No 12 to 17, and the m becomes p as in No. 28 to 31.

* N.B.—By following the numerals each sound is carried through the various tone classes.

* N.B.—9 by its vowel components is really ai but is pronounced as é

(To be continued)

DOCTORING THE MONGOLS.

By Hoinos.

MONGOL doctors swarm in Mongolia, if swarm is a proper term to be applied to any class of men in so sparsely peopled a country. These native doctors are mostly lamas. There are a few laymen who add medical practice to their other occupations, but the great majority of doctors are priests. That this should be so is not strange. In the first place the lama life is an idle kind of existence affording opportunities of acquiring what medical knowledge is to be had. In the second place a lama in riper years, being free from family cares and government duty, has his time more at his own disposal than in the case of the layman, and so can make more opportunities of using his medical skill. In the third place, Mongols seldom separate medicine and prayers, and a clerical doctor has the advantage over a layman in that he can attend personally to both departments, administering drugs on the one hand and performing religious ceremonies on the other.

How much real knowledge Mongol doctors possess would be difficult to decide. They seem to have rather an elaborate medical system, but part of it at least has no better foundation than ignorance or superstition.

One curious practice which Mongol doctors have, is that when they have a man under treatment they go and live at the house of the patient, remaining there till the cure is accomplished or the doctor confesses he can do no more.

Mongols make, on the whole, good patients. They are credulous, have great faith in medicine, are ready to swallow great quantities of drugs, and the more nauseous the drugs are the more faith have they in them. On one point Mongol doctors are sound and Mongol patients are sensible. They believe greatly in the water cure. Mongol doctors often advise their patients to try the effect of such and such a hot or cold spring, and the celebrated springs in North China and in Mongolia, count, among the sufferers that resort to them, large numbers of Mongols. Some patients of course receive no benefit from these rude hydropathic establishments, but the majority of patients go away feeling benefitted, a fact not to be wondered at when it is remenbered that a great proportion of Mongol suffering arises from skin diseases, contracted or aggravated by want of cleanliness.

The inhabitants of Mongolia are few and far between, and in this sense Mongolia is not a favourable field for a foreign medical missionary. But in estimating Mongolia as a sphere for a medical missionary it must not be forgotten that when at length you do meet an inhabitant, he or she is almost sure to be suffering from some disease or other, and it is almost true to say that the number of possible patients to be found in any one place is equal to the total number of the inhabitants.

When a foreign missionary, speaking Mongolian and carrying a medicine chest, appears on any part of the plain the news spreads far and wide. The story too gathers as it rolls and in a few days he is credited with the most extraordinary powers of healing, the exaggerated stories about his abilities being equalled only by the exaggerated stories of the virtues of the medicines and appliances. It is in vain that the missionary insists he has come not merely to heal, but to teach Christianity. Christianity they can do without. They dont feel the want of it. They are eager to get rid of their pains and aches. They apply to the missionary in his capacity of doctor, they talk of him as a doctor, and the real truth of the matter is, that they want him at all only in so far as he is a doctor. In the case of some places when Mongols are numerous, such as at populous temples, government gatherings, and religious festivals, the number of patients that present themselves in one day, is so numerous that while attending them very little religious instruction can be imparted. Some of them have come a long way and can ill spare time and are in a hurry to get home again; some of them have run out in the interval between services and must be back in time; some of them have waited long and patiently, or impatiently as the case may be, while earlier comers were being treated; and are eager to be attended to when their turn comes; and in these cases the "*missionary*" is in danger of being swamped in the "*doctor*."

But the reception accorded to the missionary is not the same in all places. In most cases when a locality is visited for the first time there is a great crowd of people eager to be patients; but as a great proportion of them have diseases which are incurable they soon learn that the report that the foreigner can cure everything is not true, and, finding he can do little or nothing for them, they gradually drop off. The second time the place is visited matters mend a little, and by the third visit the people's ideas have become pretty correct, and for the most part, only such cases as can be helped are pressed upon his attention.

For a man who carries medicines and can cure a few diseases, and who lays himself out patiently and attentively to benefit his patients; for one especially who without any shirking and shrinking cleans and attends to neglected, loathsome sores on dirty unwashed persons, showing the same attention to the poor as to the rich, for such an one the Mongol admiration is unbounded. It is long before they can convience themselves that money or recompense is not wanted, and if they could only believe that these things were done, as they profess to be, for nothing else but for Christ's sake, those who saw them would be doubtless inclined to think highly of a religion which produced such fruits. But, in the opinion of the Mongols, it is too good to be true. They cannot believe it. That men should be sent out from distant lands, fitted out with travelling appliances and furnished with medicines, and go about ready and willing to cure and heal and want no money for it, no reward of any kind—a Mongol's faith staggers at that. Explain to him the religious sanction and motive for it all, the theory of such a thing he could understand, but the thing in practice staggers him. If he read it in his sacred books as a thing related of old Buddhist saints, who lived in distant countries and in old times, he would accept it, but to see it with his own eyes, in this his own time, and in his own country—that is too much for his faith. So he sets himself to invent a reason. If he is near China, or if himself or friends have had much intercourse with China, he perhaps has heard the stories of foreigners digging out people's eyes to make photographic chemicals, or perhaps he has heard of the operation of couching for cataract, perhaps he has seen it performed, and though he himself may know and believe that it is all right, the friends and neighbours, who did not see the operation but only heard his report, find in it plenty to confirm their suspicions. A very unfavorable impression was once produced in one part of the country through a couching operation for cataract which a Mongol had gone to Peking to have performed. This particular operation happened to be one of the small percentage of cases which are not successful. The failure did not stagger the Mongols of itself. They are accustomed to want of success in medical and surgical treatment at the hand of their own lamas. But the thing that raised suspicion in their minds was the fact that the little lens that had, by the operation, been removed from the eye was carefully taken up by a Chinese assistant and put away in a bottle! In this they saw at once their worst fears confirmed. They been not astonished that the eye did not prove a success. Was it for this—the possession of the lens—that the operation was performed? Could not the foreigner make a mint of

money out of that piece of eye? And believing all this they could understand how a missionary could travel about, taking no fees and healing diseases gratuitously, at considerable cost to himself. Did not he recommend cataract patients to go to Peking for treatment? And when they went there did not the foreigner take out and preserve the precious thing of the eye? Probably had the Chinese assistant not preserved the lens, or of he had given it over to the patients friends, all the scandal caused by the case might have been avoided. Absolutely no end of care is needed if a Mongol missionary wishes to avoid giving rise to rumours among the Mongols which will prove prejudicial to his influence and work.

On one occasion a missionary was living some weeks in a Mongol's tent. It was late in the year. Lights were put out soon after dark. The nights were long in reality, and, in such unsatisfactory surroundings as the discomforts of a poor tent and doubtful companions, the nights seemed longer were than they were. At sunrise the foreigner was only too glad to escape from smoke and everything else to the retirement of the crest of a low ridge of hills near the tent. This, perhaps the most natural thing in the world for a foreigner, was utterly inexplicable to the Mongols. The idea that any man should get out of his bed at sunrise and climb a hill for nothing! He must be up to mischief! He must be secretly taking away the luck of the land! This went on for some time, the Mongols all alive with suspicion, and the unsuspecting foreigner retiring regularly morning after morning, till at length a drunk man blurted out the whole thing and openly stated the conviction that the inhabitants had arrived at, namely that this extraordinary morning walk of the foreigner on the hill crest boded no good to the country. To remain among the people the missionary had to give up his morning retirement.

On another occasion, another missionary, who had a turn for geology, was in the habit of strolling about on summer evenings after sun-set and picking up a few specimens of stones. This gave rise to the most wonderful stories that spread far and wide over the plain. Among other thing the above mentioned missionary was actually supposed to have discovered and dug out of the earth immense masses of silver of almost untold value, and these stories obtained such credence among the people, affording as they did a very plansible explanation of how men could travel about healing and asking no fees, that in one neighbourhood to which a missionary and his medicine had been specially invited, no one would have anything whatever to do with him, simply because these prejudicial stories had arrived a few hours before the missionary himself.

A year or two ago a missionary and his wife while encamped at a large temple, after having their tent crowded with visitors and patients all the hours of the long summer day, used to have their horses saddled up and go for a short ride at sunset returning at dusk. This, it afterwards appeared, produced a great ferment among the the lamas who, volumnious with lies as usual, concocted and circulated all manner of absurd reports about our searching for treasure in the night; so much so that after a few days a messenger appeared and in the name of the government authorities and ruling lamas ordered us to leave the place.

At first sight it might be supposed that a traveller would be so free nowhere as in the thinly peopled, far reaching plains of Mongolia. And, as far as a mere traveller is concerned, this is the case. But with the missionary it is different. To have any prospect of success among the Mongols the missionary must avoid raising suspicions, and, if he is to avoid raising suspicions, he must climb no hill, pick up no pebble, never go for a walk, and never manifest any interest or pleasure in the scenery. If he does any of these thing, stories and rumours are at once circulated, which effectually close the minds of the inhabitants against his teaching. And thus it happens that, for months together, a misssionary in Mongolia has to confine himself to his tent. When he travels with his caravan he must confine himself strictly to the track, when he goes to visit tents he must not deviate from the straight line. He sees hills near him and would like to climb them, but has to refrain, and when he wishes to take exercise, the only safe thing he can do is to walk up and down the road he travelled in coming to the place, or the road he travels in leaving the place. The Mongols seem unable to understand taking a walk or climbing a hill for exercise or for the sake of a view; and if a foreigner wishes to secure the good will of the Mongols he must, while in their country, regard himself as in a kind of captivity and under an unseen restraint. That the Mongols should imagine that we carry off precious things from their land is not so much to be wondered at, when it is remembered that, among the lying reports circulated about foreigners, there is also this report that we have a looking-glass which has the power of revealing all precious things within a certain number of feet from the surface of the gronud.

Another thing that must be refrained from is writing. The Mongols are very suspicious of seeing a foreigner writing. What *can* he be up to, they say among themselves. Is he taking notes of the capabilities of the country? Is he marking out a road map so that he can return guiding an army? Is he as a wizard carrying off the

good luck of the country in his note book? These, and a great many others, are the questions that they ask among themselves and put to the foreigner when they see him writing, and if he desires to conciliate the good will of the people, and to win their confidence, the missionary must abstain from walking and writing while he is among them. In both of these respects the minute the border is crossed and China entered a delicious sense of freedom is experienced, and a man feels that his legs and his pen are once more of some use to him again.

On another point, too, a missionary must be careful. He must not go about shooting. Killing beasts or birds the Mongols regard as peculiarly sinful, and any one who wished to teach them religious truth, would make the attempt under great disadvantage, if he carried and used a gun. This however is a prejudice that it is not so difficult to refrain from offending. It is true that a gun would, on many occasions, add a pleasant variety in the shape of ducks, geese, and hares, to the pot, but for the most part, mutton can be obtained without much difficulty, and as the wild deer are very difficult to stalk on the open plain, the temptation to carry a gun is not so great as might at first be supposed.

The diseases presented for treatment are legion, but the most common cases are skin diseases, diseases of the eye, and teeth. Perhaps rheumatism is the disease of Mongolia, but the manner of life and customs of the Mongols are such, that it is useless to attempt to cure it. Cure it to day, it is contracted again to-morrow. Skin diseases present a fair field for a medical missionary. They are so common and the Mongolian treatment of them is so far removed from common sense, that any one with a few medicines and a little intelligence has ample opportunity of benefitting many sufferers. The same may be said of the eye. The glare of the sun on the plain at all seasons except when the grass is fresh and green in summer, the blinding sheen from the snowy expanse in winter and the continual smoke that hangs like a cloud two or three feet above the floor of the tent, all combine to attack the eye. Eye diseases are therefere very common. The lama medicines seem to be able to do nothing for such cases, and a few remedies in a foreigner's hands work cures that seem wonderful to the Mongols. As to teeth, it is strange to see how long Mongols will allow themselves to be troubled and pained by decayed and loose grinders that want only a touch of the forceps to remove them.

In many cases when a Mongol applies to his doctor, he simply extends his hand and expects that the doctor, by simply feeling his pulse, will be able to tell not only the disease but what will cure it.

As soon as the doctor has felt the pulse of one hand the patient at once extends the other hand that the pulse may be felt there also, and great surprise is manifested when a foreigner begins his diagnosis of a case by declining the proffered wrist and asking questions. No less surprise is manifested when, in cases where it is necessary to feel the pulse, the foreigner contents himself with feeling the pulse at one wrist.

The question of "How did you get this disease?" often elicits some curiously superstitious replies. One man lays the blame on the stars and constellations. Another confesses that when he was a lad he was mischievous and dug holes in the ground or cut shrubs on the hill, and it is not not difficult to see how he regards disease as a punishment for digging since by digging, worms are killed, but what cutting wood on a hill can have to do with sin it is harder to see, except it be regarded as stealing the possessions of the spiritual lord of the locality. In consulting a doctor too a Mongol seems to lay a deal of stress on the belief that it be his *fate* to be cured by the medical man in question and if he finds relief often says that his meeting this particular doctor and being cured is the result of prayers made at some previous time.

One difficulty in curing Mongols is, that they frequently, when supplied with medicines, depart entirely from the doctor's instructions when they apply them; and a not unfrequent case is that of the patient who, after applying to the foreigner for medicine and getting it, is frightened by his success, or scared by some lying report of his neighbours, or staggered at the fact that the foreigner would not feel his pulse or feel it at one wrist only, lays aside the medicine carefully and does not use it at all.

In Mongolia, too, a foreigner is often asked to perform absurd, langhable, or impossible cures. One man wants to be made clever, another to be made fat, another to be cured of insanity, another of tobacco, another of whisky, another of hunger, another of tea, another wants to be made strong so as to conquer in gymnastic exercises, most men want medicine to make their beards grow, while almost every man, woman, and child wants to have his or her skin made as white as that of the foreigner.

When a Mongol is convinced that his case is hopeless he takes it very calmly, and bows to his fate whether it be death or chronic disease; and Mongol doctors, and Mongol patients too, after a succession of failures regard the affliction as a thing fated, to be unable to overcome, which implies no lack of medical ability on the doctor's part.

But Mongol patients are very credulous and fall an easy prey to designing Chinese traders and doctors, who go about the districts nearer China, vending plaisters many and various, of which they do not scruple to tell round lies, warranting one plaister to preserve all a man's teeth from decay for the whole period of his natural life, and affirming of another that it needs only to be placed on the body of the patient anywhere when it would of itself find out and move away to the affected part and heal the disease. These plaisters cost a little money but are harmless. A more serious case was that of a lama, who, disappointed at a foreigner's refusal to perform in Peking an impossible operation on the eye, went back indignant to his home in Mongolia, and fell into the hands of a plausible Chinese doctor, who took the lamas money, performed the desired operation and completely destroyed the eye. This lamas misadventure with the Chinese doctor, raised his opinion considerably of the skilful foreigner who pronounced the proposed operation impossible.

A few curious cases are met with now and again among the Mongols. A woman afflicted with disease of the jawbone, had allowed it to heal up in such a position that the teeth were tightly closed. She could not open her mouth at all and for years she had subsisted upon liquid food sucked into the mouth by way of the interstices between the teeth. She wished one or two teeth removed so as to allow of a free avenue for food entering the mouth. All the teeth were well set and in beautiful condition, and the mouth was so tightly closed that it was a work of some difficulty to get sufficient hold of any one tooth, but the old woman's courage was good, and a road was eventually opened for the passage of solid food for which she had before longed in vain

An old man presented himself with a skin disease which required so much scratching that the nails on the fingers of both hands were worn down flat to the quick. The poor man had been in this state for a year or two.

Another old man who was a very long distance from home, was conspicuous as he rode about the country, by a curious stick hanging from his saddle bow. It turned out that this baton was used lever-wise, to reduce a rupture, and, by long habit, he had become so accustomed to its use that he could operate quite deftly as he sat in the saddle.

One old lama who had been severely bitten by a dog had stopped the wounds with fur from the animals hide, evidently believing in the healing efficacy of "a hair from the dog that bit him."

Of all the healing appliances in the hands of a foreigner none strikes the fancy of a Mongol so much as the galvanic battery, and it is rather curious that almost every Mongol who sees it and tries its effect, exclaims, what a capital thing it would be for examining accused persons. It would far surpass whipping, beating, or suspending. Under its torture a guilty man could not but "confess." Some one in England has advocated the use of the galvanic battery in place of the cat in punishing criminals, and it is rather curious to note the coincidence of the English and Mongol mind.

The Mongol doctors are not, it would seem, quite unacquainted with the properties of galvanism. It is said that they are in the habit of prescribing the loadstone ore, reduced to powder, as efficacious when applied to sores, and one man hard of hearing had been recommended by a lama to put a piece of loadstone into each ear and chew a piece of iron in his mouth!

In Mongolia, Mongols are often eager to have the foreigner doctor sick cattle, and an amusing story is told of a Mongol, in Peking, who hearing of a western medical man's fame sent him a valuable opium pipe, which had got awry, hoping that the foreign doctor would be able to straighten it out!

Divination is another point on which Mongols are troublesome. It never for a moment enters their head that a man so intelligent and well-fitted out with appliances as a foreigner seems to them to be, cannot divine. Accordingly they come to him to divine for them when they should camp to be lucky and get rich, when a man who has gone on a journey will return, why no news has been received from a son or husband who is serving in the army, where they should dig a well so as to get plenty of good water near the surface, whether it would be fortunate for them to venture on some trading speculation, whether they should go on some projected journey, in what direction they should search for lost cattle, or more frequently than any of the above, they come, men and women, old and young, to have the general luck of their lives examined into. Great is their amazement when the foreigner confesses his ignorance of such art, and greater still is their incredulity. They simply disbelieve him when he says he cannot divine and think that he is merely lazy or disobliging, and return again and again to the charge, begging and entreating, hoping thus to overcome his unwillingness. One foreigner, not a missionary, tells the story of himself, that yielding to the Mongol importunity, he consented to divine for lost camels, and, judging that the beasts must have retreated before a gale of wind the previous day, sent the Mongols to look for them in that direction. The camels were

actually found there and the foreigner's reputation established for divination.

In conclusion the great obstacles to success in doctoring the Mongols are two:—First: most of the afflicted Mongols suffer from chronic diseases for which almost nothing can be done; Second: in many cases, where alleviation, or cures are effected, they are only of short duration, as no amount of explanation or exhortation seems sufficient to make them aware of the importance of guarding against causes of disease. In extenuation however of this last peculiarity of the Mongols it should be remembered that their tents, clothes, and customs, are such as to make it very difficult for them to "take care of themselves." But notwithstanding all this many cures can be effected on favourable subjects, and the fact that the missionary carries medicines with him and attempts to heal and that without mony and without price, aids the missionary cause by bringing him into friendly communication with many who would doubtless hold themselves aloof from any one who approached them in no other character but that of a teacher of Christianity.

As to the absurd and damaging stories circulated as to the motives and doings of the missionary, there seems no cure for these but patience and perseverance in well doing.

EDUCATIONAL WORKS FOR THE CHINESE.

MINUTES *of Meetings of the Committee for the publication of "A Series of School and Text-books," held at the London Mission, Shanghai, 15th, 16th and 17th March*, 1880.

OPENING OF PROCEEDINGS.

Rev. Dr. A. Williamson, Rev. Dr. Y. J. Allen, Rev. W. Muirhead, Rev. T. Taylor, and Mr. John Fryer were present. Dr. Williamson was asked to occupy the Chair, and Mr. Fryer to act as Secretary. The minutes of the last meeting were accepted as read and were formally passed.

STATE OF FUNDS.

The Treasurer, Mr. Muirhead, laid on the table a statement of the funds in his hands, showing an actual balance of Taels 1,683. 87, which, with sums not yet received, would be increased to about Taels 1,720. When subscriptions, which are expected from Peking, Hongkong and other places have been received, the total funds at the disposal of the Committee will, it is hoped, amount to over Taels 2,000.

A letter was read from Dr. Martin, showing that he had not yet collected any subscriptions in Peking. In view of his early departure for America, it was decided to write and ask him to take immediate steps in this matter.

Dr. Allen reported that there had not been sufficient time for him to receive an answer from his Board to which he had promised to write for funds; but he hoped for a satisfactory reply shortly.

A letter from Mr. Drew at Ningpo, with offers of assistance, and others of a similar character, were read, from which the Committee were glad to find that considerable interest is taken in the work they have in hand.

Dr. Williamson reported that Mr. Holcombe had promised to represent the interests of the Committee on his return to Peking, and read a letter from the Rev. J. Hoare, consenting to do the same at Ningpo. It was hoped that subscriptions would soon be forthcoming from these places; and that when the new prospectus was completed and forwarded to the agents appointed in the out-ports, the funds would be considerably increased.

Dr. Willamson promised to bring the claims of the Committee before the notice of societies and individuals in England during his stay there.

THE PREPARATION AND PUBLICATION OF BOOKS.

Dr. Osgood's Anatomy.—Specimens of the engravings already prepared were shown and highlyapproved of. Dr. Osgood has obtained from America a series of blocks required for printing the better class of the illustrations, and is prepared to publish the work from his own resources. The Committee agreed to purchase 300 copies when it *i* completed.

Dr. Graves' Topography of the Holy Land, and his *Sacred Geography for the Young.*—These works were laid on the table and accepted. Dr. Williamson represented that he had laid the matter of their publication before the American Religious Tract Society, and hoped that Society would defray all the expenses. It was agreed that Dr. Graves' offer to get both works published at Canton under his superintendence should be accepted.

Mr. Faber's Letter Writer.—This work, while excellent of its kind, did not appear to the Committee to differ from many native works already existing of the same class. There was nothing in it, apparently, to render it particularly useful to Christian converts, for whom such a book is needed. Mr. Muirhead was asked to write to Mr. Faber, pointing out the requirements which are not satisfied in this work, and asking him to make the necessary alterations.

Dr. Martin's Political Economy and Jurisprudence.—These works are finished, and a supply will be brought to Shanghai shortly. His *Mental Philosophy, and Mathematical Physics* are in progress, and will be completed on his return to China after his approaching visit to America.

Mr. Fryer's Elementary Chemistry.—The manuscript was laid before the Committee and accepted. He was asked to proceed at once with its publication.

Mr. Chapin's Geography and Maps.—A letter was read to the effect that his work on Geography was completed, and he wished to print and publish his maps during the present spring at T'ungchow. Dr. Williamson promised to write to him and explain that the Committee did not object to his going on with them at once on his own responsbility.

Zoology.—Mr. Fryer read a letter from Messrs. F. Warne & Co., the publishers of a series of cheap coloured zoological pictures, to whom he had been asked to write for an estimate. Their offer to supply a thousand copies on reasonable terms was accepted. While they were being printed in England, Miss Williamson at Chefoo would prepare a translation of the letterpress, which could be printed and bound up with them on their arrival.

Bishop Burdon's Works.—A letter was read in which the Bishop undertook the responsibility of their publication at Hongkong.

Dr. Farnham's Elementary Natural Philosophy.—A letter was read, in which funds were asked for the engraving of the illustrations. It was agreed that when the work or a specimen of it should be laid before the Committee, the matter should have full consideration.

Mr. Mateer's Work on Vocal Music.—It was remarked that for the mere purpose of teaching children in mission-schools to sing hymns to foreign tunes the book was well suited; but that it could never be regarded as a treatise on Vocal Music calculated to be of general use. The Sol-fa system being entirely ignored in it was also considered as an objection. The Committee agreed that it should be printed; and hoped it would be supplemented by a work of a more general character.

Mr. Scarborough's Elementary Geography.—Mr. Chapin's and other criticisms were read, and it was arranged for its revision by correspondence through Mr. Muirhead.

History of England.—Mr. Muirhead promised to revise his History of England, and have it ready for publication in three months.

Modern History.—Mr. Rhein having offered to translate an elementary work on Modern History on the basis of the "Historical Primers," his offer was accepted.

Wall Charts.—The accounts for carriage and mounting of these charts were presented and allowed. When the Chinese names have been affixed to them, copies are to be sent to Mr. Holt and to other agents for exhibition, with a view to obtaining purchasers. It was agreed to ask Dr. Möllendorf to give the names for those on Natural History. Dr. C. C. Baldwin and Rev. N. Sites had previously undertaken those on Astronomy.

Mr. Corbett's Church History.—This book as well as Mr. Chapin's Geography being ready for the press, it was considered inadvisable to wait any longer till the nomenclature could be determined for the proper names in them. The writers were therefore to be asked to commence printing at once, the Committee agreeing to take 300 copies of each work.

Size of Books.—It was decided that the larger works and text-books should be of uniform size with the Kiangnan Arsenal publications, *i.e.* twenty-two characters to a column, and ten columns to a page. The "readers" and elementary school-books are to be of smaller size both as regards page and type, and are to have twenty characters in each column, with nine columns to each page.

Other works of the Series.—Most of the remaining works of the series are in progress, and the Committee are anxiously waiting to receive the manuscripts.

NOMENCLATURE.

Mr. Muirhead proposed that the characters used for persons and places in the Wen-li translations of the Old and New Testaments published by the British and American Bible Societies should be adopted. This was unanimously agreed to.

Dr. Williamson proposed that the lists supplied by Mr. Wylie, in Mr. Doolittle's vocabulary, should be adopted, viz, 1.— Mathematical and Astronomical terms. 2.—Terms used in Mechanics. 3.—List of Fixed Stars. Also that the list of Buddhist words and phrases by Dr. Edkins, and of Taouist words and phrases by Dr. Chalmers, both published in the same vocabulary should be accepted. These propositions were carried.

Dr. Allen laid on the table a list of persons and places occurring in Japanese history, with their Chinese equivalents. He was asked to go on and complete it as far as possible, with a view to its adoption by the Committee.

Mr. Fryer showed specimens of various lists of scietific terms and proper names which he had been accumulating for several years past from all available sources. He hoped to have some of these lists

ready for publication during the present year; but as they have to be done at leisure moments, it would be impossible to make rapid progress. He was advised to write to Peking and Yeddo for lists of the Chinese terms employed in the translation of foreign books at the Universities of those places, so as to accumulate materials for a *Translator's Vade Mecum*, which the Committee hoped he would place in their hands for publication.

With respect to proper names a list of above 25,000 geographical terms in most frequent use, drawn up by H.E. Li Fung-pao, the present Chinese Minister at Berlin, with the assistance of Dr. Kreyer and Dr. Allen, was brought before the notice of the Committee by Mr. Fryer. This list is the basis upon which a large atlas of the world on Mercator's projection has been prepared, and is being photolithographed at Berlin. It also represents the nomenclature employed by Dr. Kreyer in a translation of Daniel's Geography, a large standard work in sixteen Chinese volumes. After a long discussion, the following seven resolutions were passed :—

1.—That geographical terms in general and long-continued use are to be retained.

2.—The characters used in the list drawn up by Li Fung-pao are to be employed for all other terms as far as they go.

3.—Such new terms as do not appear in that list are to be rendered by means of a syllabary to be afterwards determined upon, so as to secure uniformity.

4.—That Li Fung-pao's list be harmonized and printed for circulation as a portion of the proposed *Vade Mecum*.

5.—That Mr. Muirhead and Mr. Fryer be constituted as a sub-committee to agree upon a syllabary for rendering geographical names and names of persons into Chinese.

6.—That Mr. Butler be asked to revise his list of scripture geographical names, and add to it a list of names, so that it may be printed by the Committee without delay.

7.—That Mr. Fryer be authorized to engage the services of a Chinese copyist to assist in preparing the various lists of terms for publication.

PROSPECTUS.

Mr. Fryer laid on the table the draft of the portion of the prospectus referred to in the minutes of the meeting of 31st October. He explained that he had been kept waiting for the Chinese names of the various books of the series, as well as of the writers. He also required the subscription list, with the Chinese names of subscribers,

and of the various agents appointed at the ports and inland stations. Without these data he had been unable to proceed further with the work. Dr. Williamson promised to supply these names as far as possible, and it was hoped that a prospectus in Chinese and another in English would be ready shortly.

ACTING SECRETARY.

It was arranged that during the absence of Dr. Williamson in England, all communications respecting the work in hand should be addressed to the Treasurer, the Rev. Wm. Muirhead.

MINUTES.

A proposal from Dr. Williamson that the minutes of the meeting should be published was agreed to. The meeting was then brought to a close by prayer by the Rev. W. Muirhead.

Correspondence.

The Kü Jăn Examination.

DEAR SIR,

In the account of the work done in Tai Yuen-fu, Province of Shansi, during the Ku Jăn Examination in the eighth month of last year, and published in your Nov.-Dec., number, your readers may remember that beside the distribution of Tracts, each candidate was supplied with a list of questions, bearing upon the following subjects—six in all; Revelation, Holiness of heart, Atonement for sin, Prayer, Idolatry, and Opium smoking, and prizes were offered for the best Essays on these subjects, such essays to be sent in on or before the 15th of the 12th moon.

The result of this effort to awaken thought on these momentous subjects, has been on the whole so satisfactory, and has opened so wide a field for future work, that I can not refrain from sending you a brief summary of it.

We received in all, upwards of 110 essays varying widely both as regards quantity and quality. Some would cover as many as 20 or 30 pages, some not more than 2 or 3, some altogether ignored the Christian teaching communicated to the writers in the Tracts they

received, others, and I am happy to say the best, introduced more or less of Christian truth. Some, though only a few, were written in simple, almost colloquial style, by far the greater majority in good wĕnli.—Some, perhaps the great number, were superficial and unsatisfactory; not a few however dealt in a thorough, and in some instances, a masterly style with the subjects they handled.—They came from districts far and near, chiefly from the South, where we are more widely known through the Famine Relief work, about 20 Hien in all being represented. The districts north of Tai-Yuen-fu, supplied hardly any. Difficulties of communication would no doubt prevent many writing who otherwise would have done so.

2. Of the subject matter of these essays, it is no easy task to give a proper idea.—They were, as may readily be supposed, for the most part, thoroughly Confucianistic, both as regards tinge of thought and mode of expression, but the questions were so framed as to give scope for the introduction of Buddhist, Taoist, Mahommedan and Christian teaching,—lines of thought, excluded from the Government examinations but of importance for the purpose we had in view.

Touching on Revelation, the best essays place Jesus Christ on a par with their sages, none higher. All bemoan the destruction of the ancient classics by Ts'in Shi Hwang, and whilst accounting for the introduction and spread of Buddhism and Taoism by this fact, they suggest the insufficiency of *their* teaching to meet the moral wants of man. On holiness of heart, none refer to the need of the agency of the Holy Spirit, though several do speak of the duty of living continually as in the presence of God, and all make true sincerity the great essential in the pursuit of holiness; on the subject of atonement for sin, hardly a single one has grasped the divine idea of the sacrifice of Christ, "the just for the unjust, that he might bring us to God." And that although each one was supplied with a Christian Tract, in which this doctrine was plainly taught,—a fact worthy the consideration of Tract and Bible distributors throughout the Empire. On prayer, the almost negative influence of the example of Confucius is hardly balanced by that of the Emperor T'ang; though as regards idolatry, testimony is almost unanimously given aginst it, as inconsistent with the teaching of the Emperors Yao and Shun, whilst with reference to opium smoking, I need hardly say, that, as with the voice of one man, they deplore the flood of evils which it has brought upon the country, in some cases depicting these in the most touching language and with full bitterness of soul. A variety of plans are suggested for the suppression of the evil and the need of moral power, of Divine assistance, is expressed again and again.

This hasty glance at some of the salient features of these essays is all that time or space will allow me to indulge in, though a long and very instructive chapter might be based upon them. I must rather hasten on to some practical considerations they give rise to.

The first is, that these Competitive Examinations offer one of the best methods possible for knowing the mind of the people on the most vital subjects. The moral pulse of the nation may here be felt as it can be nowhere else. And if we would in our Preaching and Tract-

making not spend our strength in beating the air, we cannot afford to overlook, nay we shall rejoice to avail ourselves of, this method of diagnosing the disease, we hope, by the help of God, to cure.

Again, it may be made the means of bringing us into personal contact with some of the serious, and some of the ablest minds in the country. I have heard one of the most successful Missionaries now in China, more than once deplore the fact, that Christianity has not laid hold of the intellect of the nation, that there is not a single man of outstanding intellect and mental force to be numbered amongst us. One such man would be a host in himself. Here, quite as much as in the West, intellectual greatness wields almost unlimited sway. And to win such men to the side of Christ is no mean ambition. And as things are constituted in China what plan more feasible and more promising than the one suggested to us, as we believe of God, in the Province of Shansi? But further, our greatest preliminary difficulty in China both as regards the spread of religion, and the extension of commerce, is the prejudice against foreigners existent in the minds of the literati. It is this which has thwarted many an earnest effort and blighted many an incipient work, and any thing which rightly tends to allay this, and bring us nearer to the people, will be hailed by all true hearted men, and of human agencies, I know of none so well adapted to this end—none so thoroughly in accord with the instincts and tastes of the educated Chinese, as that of seizing on their cherished and time honoured system of competitive examinations and employing it as a means of mutual good-will, of freer intercourse, and of a more through understsanding the one of the other.

But I might write whole pages on the advantages which by the blessing of God, would accrue to our work in China, by availing ourselves of literary examinations in the chief centres of intellectual activity in the Empire, provided always that they are conducted with judgment and care and in the spirit of Christ. Suffice it to say, that both Mr. Richard and myself have been impressed, as never before, with the importance of this method of missionary work. It has brought us into living sympathy with the minds of men we should otherwise have never met, it has thrown light upon the views they hold on the most vital questions, it has supplied us with a series of valuable essays on these subjects written in a style thoroughly Chinese, and in some instances by really able men, and it has in many minds, I doubt not, led to wider views of truth, to a more earnest discussion and more testing scrutiny of the tenets held, and by a previous study of the books distributed, it has led to a more intelligent appreciation of the teaching of Christ than ever before.

All this ferment of thought is so much to the good, for there is no surer way of winning the Kingdom for Christ than by placing Confucius, Buddha, Lao Tsz and Mahomet side by side with Jesus Christ, and showing that as humble seekers after truth, we enter the arena without a shadow of doubt as to the result.

Should the matter be taken up in other places, it may be well to add a few of the details of our work. To make the result as satisfactory as possible to the essayists, we thought it well to engage

the services of three native gentlemen, two of whom had held office as Kiao Kwan, and the other a gentleman, who is a Kü Jăn of Tai Yuen-fu. They carefully looked over the essays, and wrote a 批 on each one, which we keep by us, should any question arise as to the fairness of our adjudication. The Prizes offered, were for the 1st, Taels 20, for the 2nd Taels 10, and for the 3rd Taels 5, according to the original prospectus, but finding so many, which must have cost the authors no little time and trouble, we added 15 more names to the list, giving Taels 2 to each man, and awarded the same amounts both in Tai Yuen-fu and Ting Yang-fu. But if any of the readers of this article wish for fuller information on the subject, or would like to see a copy of the 六提 either Mr. Richard or my self will only be too glad to supply them believing as we do that by the blessing of God, which we here devoutly acknowledge to have rested upon us in this matter, this department of christian work, carried on in connexion with Tract distribution and colportage may be made a means of influencing rightly the thinking men of China, one-third of the literati of the world, to a mighty and marvellous extent.

DAVID HILL.

TAI YUEN-FU, SHANSE, *February*, 1880.

The Soochow Heathen Tract Society.

DEAR SIR,

Once a month, near the full moon, some of the foreign residents of this city meet to consider a native tract which has been translated by one of our number. The field is a very wide one. These smaller books reflect the views of the people and are what they principally read.

At the second meeting a translation of the two first chapters of the 家庭講話 or "Domestic Instructions" was read by the Rev. A. P. Parker. It is well known to colloquial students in central China, and should be mastered by all during their second year. It is mostly written in sentences of four characters which are so familiar to the people that they are equivalent to words of four syllables. Chinese "Rhetoric" perhaps consists mostly in these four character combinations.

The book was written by a physician named *Loh-yih-ding* and was found among his papers after his death. The MS was mutilated and somewhat fragmentary but the papers, ten in number, were revised by his son while practicing medicine in *T'a-ts'ong* and published in the city of *Pao-shan* near Shanghai, in 1806. During the T'ai-p'ing rebellion the blocks were burnt but a few years ago a man named Wu-vên-pao published a thousand copies. It is divided into 29 precepts, such as the Conservation of the Heart, the Establishment of the Character, &c. The work will no doubt be fully noticed in a future number of the Recorder.

Another meeting was devoted to the 功過格 or "Rules of Merit and Demerit." It was given to the writer when on a colportage trip near the Hangchow Bay. Along the main street of a town a gentleman bought a copy of each book; I stepping back into a shop he came out with the handful of religious tracts and said, "You see I have *bought* your books; this (the 功過格) is one of our books, I *present* it to you." His gift is appreciated to this day. It has a list of deeds of merit, and the valuation of each and a list of sins, with the degrees of guilt, attached. A good Chinaman keeps a daily account, with each action under its respective head of "Dr." & "Cr." and burns it the first day of every moon in the Temple of the God of Literature.

The "Rules" are prefaced by "General Directions." The object of the record is to atone for sin by the process of elimination; also recording faults will prevent the repetition of the same. Murder and the like are not included in the category. The important rule is stated that for the worship of Heaven—(Heaven is written with an empty space just before; thus honored and perhaps personified) and for honoring father and mother, there is no merit as these are *duties*. Not to avenge an adversary is meritorious; if you forget the adversary of your parents it is a sin. For Mandarins there is another set of Rules as their actions are more potent either for good or evil. It is an excellent work to show how men may "measure themselves by themselves." Also to illustrate the text," tithing the mint and the anise."

A portion of the Buddhist Hell has been translated by the Rev. Mr. Fitch and will be noticed in the next *Recorder*.

H.C.D.

The Toleration Clause.

Dear Sir,—

The reading of the article on "Missionaries and the Toleration Clause" has afforded the writer very much pleasure. Its author writes like one who is sure of what he is saying, and his deductions from this assurance are logical and sound, and on rising from its perusal one is disposed to cling with greater tenacity to his legal rights and Treaty privileges.

I *have* thought that the Missionary Community and their friends were sometimes perhaps a little too hard on their respective Representatives at the Ports, that they scarcely appreciated the difficulties of a Consul's position when appealing to the latter to redress cases of persecution of native Christians. The undefined dread some of the Consuls have in taking upon themselves the responsibility of redress, tends to make them talk and act in the manner so graphically described by B. E. R. For having once entered upon a case, they feel bound—for the honour of the Flag they represent, to carry it right through to its legitimate issues at all hazards. There are gentlemen in the Consular Body, who, on hearing the recital of cases of persecution and oppression, feel their sense of common humanity stirred to its very depths, and who fain would—so far as they themselves are

concerned—redress the wrong-doing at once, and deliver the weak and helpless out of the hand of the oppressor. But they are restrained from taking official active measures by instructions from "higher quarters," and their sense of justice and the better feelings of the *man*, are violated and stifled by that wretched policy of "expediency" forced upon them by their superiors in office. This being the case, the writer—who has had many cases of persecution to deal with—has, whenever possible, avoided an appeal to the Consul, and gone straight to the Acting Magistrate of the district, and represented the case to him; at the same time avoiding as much as possible, the introduction of "Treaty Rights," and only appealing to his sense of justice and pity. Not because he felt he had no claims to "Treaty Rights," but for the simple reason that he has found the first form of appeal to succeed well. But there are some officials who are so obstinate and overbearing that nothing will avail but an appeal to "The Toleration Clause," and giving notice that you will apply to your Consul for redress. And I cannot say that the success, where the first form of appeal was used, was not due to the fact of the Magistrate being aware that I had Treaty rights to lay claim to.

Notwithstanding all this, the article by B. E. R. is most timely. The lucid manner in which he has dealt with the subject, makes the duty and privilege of Missionaries as plain as a. b. c., and calling to mind the extent—*through the negligence of the Church of Christ in Christendom*—to which cruel persecution and diabolical outrages have reached in Turkey, and remembering that there are many points of resemblance in the administration of the governments of the two countries, it behooves Missionaries and their friends to take the advice of B. E. R., and represent their case to the proper authorities, and not to leave their poor sheep as prey for the wolves of Chinese officialdom, nor to expose them to the fury of every excited and unreasonable mob, that might take it into their heads to attack them.

The writer is no "Alarmist;" he presumes that, come what will, he can get along with his flock as well as most folks; he also firmly believes in the *special* providence of God, but he likewise believes that the "Toleration Clause" is *part* of that providence, and we have no right to throw away negligently the privileges we now enjoy, and thus to *tempt* that providence. In conclusion, dear sir, I have never before heard of B. E. R. and cannot find those initials published in the "List of Protestant Missionaries in China, Japan and Siam" for 1874. And although B. E. R. may not care one straw for the thanks of a plain man, still, I cannot forego the pleasure of tendering him my sincere thanks for his most opportune paper; its arguments are so forceful, its statements so clear, its demands so modest, its style so chaste and lively, and its subject of such tremendous importance to Missionaries and their flocks in China, that were I in a position to do so, I would print it in pamphlet form and distribute it by thousands in Europe and America.

Yours truly,

I. M.

March 18th, 1880.

Baptism.

DEAR SIR

In the fall of 1878 copies of a circular containing six questions were sent to 49 missionaries connected with various Protestant Societies in China.

The six questions were as follows:—

"I.—Has your mission any definite period of probation through which candidates for baptism have to pass?"

"II.—Has your mission any definite standard of Christian knowledge or Christian character to which candidates must attain before being admitted to the rite of baptism?"

"III.—In your mission does the fact of baptism admit to the Lord's Supper and to the other privileges of full communion?"

"IV.—For how long a period has your mission had a settled practice with regard to these three points?"

"V.—Speaking roughly, about how many converts in your mission received baptism during the years 1876, 1877, 1878 till date.

"VI.—Could you suggest for us anything which you would deem an improvement on your own practice?"

In all 41 replies were received, and as various friends at the time and since, have expressed a desire to know something of the results of the inquiry, I avail myself of the pages of this magazine as the best means of communication with the numerous brethren who may be interested in the subject.

Let us take the questions in order,

"I.—Has your mission any definite period of probation through which candidates for baptism have to pass?"

In answer to this, the great company of the Methodists reply that they have a definite minimum probation, in some places of three months in other places of six months. Sometimes, in special cases this period is shortened a little, but in other cases it is extended to any period within two years.

In addition to the Methodists there are one or two missions of other societies who have a definite minimun probation, and of those who have not got it there are several who express a leaning towards such an arrangement.

At the other extreme stand a few who do not at all believe in keeping candidates waiting, but who prefer that the missionary should baptise freely all honest inquirers.

Between these two extremes, of a definite minimum probation on the one hand, and free baptism on the other, stand perhaps the majority of missionaries, who, having no definite minimum probation, and not binding themselves to conform to one uniform practice, yet, with few exceptions, defer baptism till the character of the candidate becomes apparent through obseveration and intercourse extending over a period of from two or three months to a year or two.

One brother says that in the early days of his mission he, having little else to rely upon, relied to some considerable extent on time in proving a candidate, but that now, having around him native

Christians on whom he feels that he can rely, he has about entirely discarded the element of time in probation, and trusting to the native Christians to judge of the candidates sincerity, and himself testing the candidates knowledge of Christianity, he baptises applicants without much reference to time, not a few almost instantaneously and finds that some of his best men in every respect are among those about instantaneously baptised.

"II.—Has your mission any definite standard of Christian knowledge or Christian character to which candidates must attain before being admitted to the rite of baptism?"

The answers to this question are generally "*No.*"

In some few cases candidates are required to commit to memory certain portions of Scripture, catechism, &c; but in the great majority of cases the missionary seems to rest satisfied with finding that the candidate has a fair knowledge of the main doctrines of Christianity, and that he conforms his life to some extent to these doctrines, much more being expected, as far as knowledge is concerned, of the learned than of the ignorant.

"III.—In your mission does the fact of baptism admit to the Lord's Supper and to the other privileges of full communion?"

In the great majority of cases Baptism admits to the Lord's Supper and to all the privileges of full communion, but a few missions or missionaries rather, insist upon a further course of probation and instruction before admitting a convert to the privileges of full communion.

"IV.—For how long a period has your mission had a settled practice in regard to these three points?"

"V.—Speaking roughly, about how many converts in your mission received baptism during the year 1876, 1877, 1878 till date?"

The answers to these two questions do not require to be specially noted here separately. These two questions were inserted, mainly, with the view of assisting the Committee, at whose request and for whose benefit the investigation was undertaken, in determining the relative importance to be attached to the opinions and practice of the various brethren who kindly replied to the circular, it being deemed right that the weight attached to opinions and theories should depend somewhat on the experience of the missionary and the extent to which the theories had been tested in practice.

I may be allowed, however, merely to note that one Baptist brother clamis that the practice he follows has been the practice of his Church in all ages; and that another Baptist brother dates the establishment of the practice he follows from the time when John the Baptist said "bring forth therefore fruits meet for repentance."

"VI.—Could you suggest for us anything which you would deem an improvement on your own practice".

Under this head an experienced missionary remarks that "Sudden changes of practice, and different practies from those of other missions in the same town are undesirable."

Two other missionaries belonging to one and the same society, but working in fields remote from each other join in bearing testimony

to the effect that rules, regulations, methods, and systems don't amount to much. According to them what is wanted is enthusiasm for Christ and practical common sense. The man who has this enthusiasm and sense will get on well enough with any system, the man who lacks these qualifications wont be helped much by any methods and systems however good.

Other two old and experienced missionaries after stating their own experience and practice remark that they conceive cases in which they would deem it wise to vary their practice.

Another experienced brother is of opinion that if more care were exercised in seeing that only good Christians were admitted there would be fewer cases calling for discipline.

One brother suggests that more intimate acquaintance with candidates would be an improvement, and another brother after advising less hesitation in baptising the wives and children of Church members, goes on to desiderate some arrangement in our households by means of which we could bring our Chinese friends into social intercourse with us. "In fact until something in this direction is done I fear there is little hope of attaching to us many of the respectable classes. Human nature is the same all the world over, and the social barriers which now separate us from the better classes in China would have the same effect elsewhere. But how they are to be removed I hardly know."

Another brother says "We are now more strict in admitting members than formerly, as our experience leads us to believe that a pure and self supporting church will come sooner from a few living Christians than from a good many dead ones."

In the same strain another missionary writes, "we have learned that numbers do not constitute a church in the true sense."

Another, whose system of admission seems very deliberate, says. "An improvement on our present plan would be to give more instruction and more time for manifesting fruit of a thorough change. It is possible to err both in admitting members too soon, also in too long delay—but the injury unconverted members do the cause makes it imperative to use great caution and not open the door too wide. * * * * * * * * * Any method by which candidates could get clear and enlarged views of the inestimable worth of the gospel, and of the great honour and privilege of being a Church member would be of great service especially to all who live far from Church and other Christians."

A veteran missionary suggests that more prayer on the part of of ourselves and our converts would be an improvement on the present state of things and then adds, "Further, I would have *no treasury* of *foreign funds*, NOT A DOLLAR, for the employment of any native in any kind of religious work. I would even withdraw the *thought* of such a thing from their minds. Let Christianity in China grow on spiritual food."

One of the oldest missionaries in China inclines to advise delay before administering baptism, and to guard against every thing that would give the impression that there was any efficacy in baptism to

wash away sin or secure salvation. "But when any one comes and applies to be received into the Church of Christ and gives *some evidence* of *love to the Saviour* and a desire to profess his name before men out of love to him, I feel that as a shepherd of the sheep I have no right to refuse his application."

One Methodist friend says that before baptism all candidates are required to answer in the affirmative the following question; "Will you contribute of your earthly substance, according to your ability to the support of the gospel, and the various benevolent enterprises of the Church."

A Presbyterian friend suggests the addition of two questions to to the above mentioned six, namely.

(*a*) "How much money has your mission given to converts in the way of loans or friendly help &c."

(*b*) Of those baptised how many have afterwards eaten the food of the mission, that is, have been taken into mission employ?"

A missionary who seldom baptises applicants under a year of probation, writes, "We are more and more persuaded that much caution is required in the admission of candidates to baptism and other church privileges."

A Presbyterian brother holds language which seems to mean that it is almost as useless to attempt to improve on his Presbyterian system as on the Bible, but another Presbyterian brother, belonging to the same mission too, though located in a different field, adverting to the number of members expelled from the Church in one year adds "We have little reason to plume ourselves on our superior methods."

An English Church missionary says he "feels increasingly the difficulty of laying down or abiding by any hard and fast rule."

A missionary who works on the six months probation system writes, "I would suggest that my experience of upwards of 25 years teaches me more care in receiving applicants for Christian baptism. That they should be known by *native and other evidence* to be really seekers of salvation. We have received our converts with great care, and have had few failures and few excommunications. Weakness, and in some instances, very low moral attainments follow *hasty baptisms* and often distressing cases of apostasy and failure. Work on our part carefully and prayerfully done best repays the churches who support us, and I would in my own practice add to rather than diminish the carefulness exercised in receiving candidates for baptism."

A missionary of even longer standing than the last quoted says "I would suggest that the *foreign missionary* should devote more time and attention to the careful teaching in classes of those who are admitted to Church membership. As the Chinese are not in the habit of much consecutive thinking, they learn very little that is definite from the *best* pulpit ministrations. And a multitude even of baptised heathen is not a good argument for the pure, elevated, and holy Gospel we preach. The effect of the example of a partially taught multitude drivien back into fathomless heathen drrkness many who approach us with the best intentions.

Whereas if our poorest disciples are well grounded in the truth, they will ever be ready to give a reason for the hope that is in them, and will always be ready to say something that will instruct an inquirer after truth. This desirable end can be attained, I think only by catechetical teaching by the *Foreign Missionary*."

Readers will please note that in this paper I am not giving any views of my own or founding any reasoning on other peoples views; my aim is merely to give an impartial statement of some of the more important communications contained in the answers received to the circular.

I also take this opportunity of thanking, in my own name and in the name of the Committee on whose behalf the questions were circulated, the forty one brethren who at considerable trouble to themselves, so courteously supplied so much valuable information. Some apology is due too for the tardy appearance of this paper which should have been written and forwarded twelve months ago.

JAMES GILMOUR.

PEKING, *March*, 20th, 1880.

Missionary News.

Birth, and Marriage.

BIRTH.

At Peking February 18th, Charles Russell, youngest child of Rev. D. C. and Mrs. McCoy, American Presbyterian Mission.

MARRIAGE.

On Thursday, the 8th instant, at Trinity Cathedral Shanghai, by the Very Rev. DEAN BUTCHER, D.D., HORACE ANDREWS RANDLE to ELLEN, fifth daughter of ALEXANDER BOYD, Esq., Kensington; both of the China Inland Mission

DEPARTED.—Per *Kaisir-i-Hind*, on Friday, March 19th, Rev. A. Williamson, LL.D., of the United Presbyterian Church of Scotland Mission, Chefoo.—Home address, U. P. College, Buildings, Castle Terrace, Edinburgh.

Per *City of Peking* about March 21st, Rev. N. J. Plumb and family, Am. M. E. Mission, Foochow, and Rev. J. B. Blakely and family, A. B. C. F. Mission, Foochow, for U.S.A., Rev. N. J. Plumb's home address is Columbus, Ohio, U.S.A.

Rev. J. B. Blakely's home address is Pine River, Waushara Co. Wisconsin, U.S.A.

On Friday, March 26th, Per M. M. s.s. *Djemnah*, Rev. A. W. Nightingale, Wesleyan Mission, Hankow, for England, and Rev. S. J. R. Hoyt, Am. P. E. Mission, Wuchang, for U.S.A.

CHEFOO.—During Dr. Williamson's absence, all communications concerning the School and Text Book Series, should be addressed to Rev. W. Muirhead.

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HONGKONG Rev. R. Lechler, Basel Mission, sends us the following information concerning the work of his mission. The whole number of members in 1878, was 1827; in 1879, 2001; Gain 174. Of the total 1246 are communicants, 44 non communicants, 711 children. There are 354 pupils in the higher and 25 in the middle school; 3 in the Seminary for Teachers; 17 in the Theological school.

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TIENTSIN.—Rev. C. A. Stanley, writting on the 6th of April says; "I returned from the country on the 3rd, having been absent 2 months; I baptized 77 on profession and 8 children, and cut off 13. On the whole our work is in a healthy condition. One new village is opening. I visited it once and baptized one man.

I took a run to Chi-nan while out —had a very pleasant visit—found them all well and happy. It is two days from our place.

We go to Peking next week to attend our Annual Meeting. Expect to be absent until about the 20th of May."

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SHANGHAI.—At the meeting of the Shanghai Missionary Association held recently, the question of the expediency of expending the money of the Home Churches in teaching the Chinese Classics in our Day and Boarding Schools was discussed. The question was regarded from the stand point of evangelization, and the schools were considered as evangelizing agencies, in this discussion. Other aims of schools did not enter into the question under debate. The opinion was quite general that in order to make the schools subserve evangelistic purposes, the Classics must be taught, at present. There was dissatisfaction expressed that the necessity seems to exist, but it appears to be necessary. Among the heathen, instruction in the Classics serves as an inducement to parents to send their children to the Mission Schools. Without some inducement children could not be secured. Money would doubtless answer the same purpose, but to offering a pecuniary inducement, there are many and serious objections. In the Training and other schools it seems necessary to give instruction in the Chinese Classics, that those who become teachers and preachers may be acquainted with the secret spring of Chinese thought and life. As long as a heathen education is *limited* to the Classics a Christian education must embrace a comprehensive knowledge of the same. It occurred to some present that it would be worth while to see what could be done to form schools in which the Classics should not be taught. The question is of a very practical nature, and bears directly on the present and future conditions of school work. It would be of interest to know what the practice is in other parts of China.

Notices of Recent Publications.

REVIEW.

A new edition of the New Testament in Mandarin, about to be issued under the auspices of the Scottish Bible Society, presents some features of general interest. These consist chiefly in a comprehensive and elaborate introduction prefixed to each book, and a running analysis printed at the top of each page.

These are the best substitute for a commentary which the circumstances of the case admit; and how sorely the Chinese reader requires a clue to the meaning of the text is known to every one who has had any experience in missionary work. After all the labours of our translators, he is still liable to be left in the dark for the want of a few hints on geography, history, and the general scope of christian doctrine.

To the question, Understandest thou what thou readest? he might make the reply of the Ethiopian eunuch. How can I except some man should guide me? But we are bound to say that if the eunuch had held in his hand a copy of Isaiah provided with an introduction and headings, such as those of this New Testament, he would not have needed to ask 'Of whom speaketh the prophet this, of himself or of some other man?'

It is much to be regretted that our Bible Societies feel themselves restrained from publishing the Scriptures with the accompaniment of a regular commentary. In their zeal to shut out sectarian colouring, and so render the spiritual telescope achromatic, they fail to admit a sufficiency of light for the necessities of distinct vision. The practice of introducing prefaces and headings, is an attempt to obviate this difficulty, but why explanatory hints are accepted in that form which would be rejected if written between the lines, it is not easy to say. Let us hope that the day will come when they will see their way to the adoption of a more liberal policy while in the meantime we make the best of the situation by improving to the utmost the limited facilities which are at present conceded.

The prefaces and headings in the edition to which this notice refers, were prepared by the Rev. G. Owen, assisted by the Rev. S. E. Meech, both of the London Missionary Society. The principles on which the work was undertaken, and the pains with which it has been carried out, are well exhibited in the following extracts from a letter of Mr Owen.

I.—"The introductions are intended to give the reader, whether Christian or heathen, a fairly just idea of the writer, and of the

character, object, and contents of the several books.

(1.) The introductions to the Gospels and Acts, contain therefore a brief notice of each writer; the distinctive characteristics of each Gospel; and an outline of contents together with the probable date when written. (Christian era and the corresponding Chinese date.)

(2.) In the introduction to the first Epistle of each writer, is given a short biographical sketch; and in the introductions to other Epistles there is a brief account of the place and persons addressed, the occasion, purpose and time of writing, and an analysis of contents.

(3.) These introductions have been take for the most part from the admirable work by Dr. Angus, author of the Bible hand-book given in the annotated Paragraph Bible published by the English Religious Tract Society, supplemented or modified by reference to Alford's Greek Testament, Webster and Wilkinson's Greek Testament, and other works.

(4.) The introductions being intended for general readers, only the results of modern criticism are given, not the methods by which those results have been obtained.

II.—The headings are not a bare index of contents, but an analysis and summary of the subject matter of each book.

(1.) Vague and general phraseology have been avoided as far as possible, and an earnest endeavour made towards accuracy and precision of language.

(2.) We have striven to preserve in the headings the logical connection of the text.

(3,) As a specimen of the treatment of narrative I may instance Matt. 1st—4th chapter; for parables, Matt. 13th chapter, or Luke 15 and 16 chaps.; for doctrinal subjects, the epistle to the Romans or Galatians.

(4.) The headings have been taken for the most part from the able analsyses given in the foot notes of the Religious Tract Society's annotated Paragraph Bible. Alford, Lange, and Webster and Wilkinson, have also been constantly consulted. On the books of which they respectively treat, much help has also been obtained from Hodge (Romans), Stanley (Corinthians), and Ellicott, and from Conybeare and Howson's Life and Epistles of St. Paul. We are much indebted also to the Peking version of the New Testament with Headings, published by the American Bible Society, which we have had lying open before us, and have consulted regarding every heading?

The version which is now reprinted with these important improvements is not in our judgment the most eligible. Its dialect is too provincial and, being based on the Delegates version, it is rather a paraphrase than a translation. Happily however, the introductions and analytical headings, to which we have drawn attention are not inseparable from the text and might with the consent of the authors, be readily transferred to any other version of the Scriptures whether in the ancient style or in the modern dialect.

W. A. P. M.

The China Review. January and February, 1880.

Our Contemporary seems to have grown slow with advancing years, as this part did not come to hand until near the close of March. It is made up of continuations from former numbers, for the most part. The only new Article is a "Syllabary of the Hak-ka Language or Dialect" by Edward Hooper Parker. The other Articles are "Translations from the Lü-li; Fa-Hsien and his English Translators; Notes on the Corean Language. The remainder of the number is devoted to notices of Books and Literary Intelligence, Correspondence, Notes and Queries, Errata, Wants.

Japanese Chronological Tables. By William Bramsen, Tokio, 1880.

The Author has given us in this well printed volume the result of no small amount of labor, and he is doubtless quite right in saying "To many it may appear, that to compile tables like those here given, was a task involving more labour than the subject deserved." However he has followed this opinion by affording ample reason for the task when he says "yet there are not a few cases in which the Historian, the Astronomer, the Seismologist, and other Students of matters pertaining to Japan generally, may desire to ascertain the exact date of an event. To them, at least, I hope the work will be welcome." Undoubtedly it will, and we commend the volume to those lovers of earthquakes, their causes and effects who are to organize the Seismological Society of Japan. The book before us will be invaluable to them should they desire to ascertain the date of each shock which has caused the quaking islands to tremble. The book contains chapters on Japanese Chronology and Calendars, in which we find detailed the four systems by which the Japanese count years, as well as their sub-divisions of the year, and further the division of time prior to the introduction of Chinese Calendars. This portion of the book is of general interest and will repay a perusal. Directions for the use of the Tables is an important Chapter. We further find "How to calculate the E-TO" (name given to a year according to the Sexagenary Cycle) "Alaphabetical Index to the Tables." "Index arranged according to the Chinese Characters Nen-Go (年號;) Tables from A.D. 645–1873, and a comparative Table for the 9th Month of the 10th Year of Ten-Sho, (天正)."

Report of the Medical Missionary Hospital at Swatow in connection with the Presbyterian Church of England, under the care of Wm. Gauld M. A., M. D. for 1879.

The aim of this Hospital work to which we have referred in former years, is well set forth in the sentence near the opening of the Report now on our table; "Heal the sick, —and say unto them the Kingdom of God is come night unto you." In pursuance of the first object, we find that 2,028 patients have been treated in the Wards of the Hospital and 1,080 out-patients have received aid. Of these 157 were lepers, $\frac{2}{3}$ of them being farmers. There have been 686 surgical operations besides the extraction of teeth, opening abscesses, etc. 470 operations were upon the *eye*. To promote the second object, members of the Mission have given their aid in preaching services, morning and evening Worship have been maintained, Tracts, and other books have been distributed. Ten of the patients have become converts, and have received baptism.

At the close of the Report we find it stated that Dr. Scott has given valuable professional aid, the ladies of Swatow have sent in material for dressings, and the Community in general has made generous contributions in money.

During Dr. Gauld's absence on a visit home, the Hospital will be in the Charge of "Dr. Alexander Lyall, a distinguished graduate of Edinburgh University."

History of Corea Ancient and Modern with description of manners and customs, Language and Grography: Maps and Illustrations, by Rev. John Ross. Paisley; J. R. Parlane. London: Houlston Sons. Hongkong and Shanghai: Kelly and Walsh. Yokohama: Kelly & Co.

Mr. Ross is well known to the readers of the *Recorder* to whose pages he has been a valuable contributor upon topics connected with Corea. He has had very good opportunities to study the subject about which he treats in this volume, and having before him the failings of other writers, which he isquick to note, we have a right to expect something of value. In the Preface is a remark with which we entirely agree, and its truth is borne out by nearly every book of travels or books by travelers. We quote,—"a visit to the Celestial Empire no more entitles a man to write on this people than the knowledge of simple arithemtic warrants a man to enter the arena of the most abstruse problems of mathematical astronomy." A case in point, is that of a clebrated writer who made the tour of the world, stopping as travellers usually do, at the great places, seeing all he could and then writing all he remembered. He said the city gates of Chinese cities will not admit a horseman and the Chinese are so merciful that even pigs are carried in baskets so as do them no harm. Both these statements are

absurd to one who has ridden into Chinese cities and who has witnessed the merciful mode of tying together the four legs of swine and swinging them over a pole for easy transportation. A little further on in the preface Mr. Ross states his object in writing this book. "The present work is an attenpt to show what China is, by drawing from Chinese national history, as life-like a representation as the author is able to present of the exact position in the human family which we must assign to the Chinese people."

This confuses us. The book is called a history of *Corea*, but the author's aim is an attempt "to show what *China* is." Are we to infer that this volume is but an introductory one and other volumes, containing a history of China are to follow? This seems probable, for we read, "But in preparing this history, it was found so inextricably blended with the history of Liao-tung, where it originated, and this again so indissolubly connected with Corea that it is deemed advisable to give the history of Corea and Liao-tung in a separate and introductory form." Again our author recommends "the reader to begin with Chapter X. and become somewhat familiar with the Corean people, before beginning their past history" under other Chapters. We took this advice and found in the chapter referred some very interesting matter concerning the social life of the Coreans. But the difficulty which arose thereafter was that we disliked to turn back to the drier details of history after learning about those customs and habits which concern every day life and which every one is interested in knowing. However, we do not mean to say that the first nine chapters are devoid of interest. Indeed quite the contrary is true especially if any one is interested at all in historical studies. Mr. Ross' China readers, however, will stumble at the romanization to be met with all through the volume. For he is the author of the Rossonian system of romanization, which, so far as we know, is used by no one except Mr. Ross. However a study of his Mandarin Primer which explains his system will help to clear up the names, and a little familiarity will also prove beneficial, although it will not result in admiration of the system.

The book is now on sale at Messrs. Kelly & Walsh's book store, Shanghai, and we recommend our readers to send for a copy.

All articles or correspondence intended for insertion in the Recorder should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

The Publishers of the *Chinese Recorder* are happy to announce to the subscribers that, while they are unable, in the present number, to mention the name of the future Editor, still arrangements are so far completed as to make it certain that he will commence the duties of his office with the May-June number, after which time it is hoped that steps will be taken to greatly increase the usefulness of the *Recorder*. They wish also to state that however able the Editor may be, a large share of the responsibility for the prosperity and success of the *Recorder* rests upon the Missionary Body and others interested in their own work or special departments not only, but also in the general well being of the Chinese nation. This magazine is the *Chinese Recorder* as well as the *Missionary Journal*. The large amount of its space which has always been devoted to Chinese topics should claim for it a hearty support and frequent contributions from those who, while they have an interest in China do not care much for Mission work. Under the latter portion of the title there is also abundant reason for the enlistment of the friends of Missions, who see in the spread of Christianity the only solution of the problems which now occupy diplomatists and philanthropists in connection with this Empire. It is to be hoped there will be no dearth of articles upon the many important subjects upon which many people are bestowing their best thoughts.

The interest of the *Recorder* would doubtless be increased largely if more frequent contributions could be secured for the Missionary News columns. The Publishers are in the habit of selecting whatever bears upon this topic from their ordinary correspondence with the various missionaries. But the supply from this source is exceedingly limited, as former numbers show. Can not more be done hereafter?

Further the Publishers wish to repeat that they will gladly, give each contributor 10 copies *of his article*, not of the *Recorder*, as some have understood it, when such copies are desired. The request should be sent to the Publishers, and not to the Editor. Any contributor who desires an extra number of his article, may obtain them, by giving early notice, at a merely nonimal charge to cover the cost of the paper and printing.

THE

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A LETTER TO PROF. F. MAX MULLER ON THE SACRED BOOKS OF CHINA,* PART I.

The Shu King, Shih King, and the Hsiao King.

PROF. F. MAX MULLER, A.M.

I CHERISH a very high respect for you as a scholar and a man. I am much indebted to you for your translations from the Sanscrit; and for your valuable contributions to the study of comparative religion. Every one highly appreciates the fairness of the principle which as editor you have presented for the guidance of those who are the translators of the Sacred books of the several religions of the East—viz: "that the object is to give translations of these texts without any colouring in the first place from the views of the translators;" but that they should *correctly* express the meaning of the originals. The translations of the Chinese books of which Vol. III of this series is a reprint in part, by Rev. Prof. Legge, have been published so long that Chinese scholars have expressed their opinions in regard to them.

They have received a good degree of approval as fair translations of the originals, except in one particular viz, in regard to the manner in which Dr Legge has expressed the Chinese words Ti and Shangti in the translation. He himself was cognizant of the fact that in this particular there is a disapproval of his translation, as he says "he examined the matter again. He considered the question whether he

* The Sacred books of the East, translated by various oriental scholars and Edited by F. Max Muller, Vol. III.
The Sacred books of China. The text of Confucianism. Translated by James Legge. Part I. The Shu king, Shih King. TheHsiao King, Oxford, at the Clarenden Press 1879.

should leave the names Ti and Shangti untranslated? or whether he should give for them, instead of God, the terms Ruler and Supreme Ruler. After a full reexamination," he says "he had determined to retain the term God for Ti and Shangti in this volume." Dr. Legge had present to his mind the objections to his retaining the term God in this volume; for in his preface he refers to the object in view in publishing these Sacred Books as above referred to, and says, "A reader confronted everywhere by the word God might be lead to think more highly of the primitive religion of China than he ought to think." As a preliminary point, in entering upon the discussion it becomes a matter of the first importance to settle in what particular sense Dr. Legge uses the term God in this English version of the Sacred Books of the Chinese, as the equivalent of Ti and Shangti of the original. Webster in his English Dictionary, which is accepted as an authority in Great Britain, as well as in the United States of America defines the word God as follows; (1) "The Supreme Being: Jehovah; the eternal and infinite Spirit, the Creator and the Sovereign of the Universe." (2) "A false God; a heathen deity; an idol.." (3) "A prince: a ruler" &c. I suppose Dr. Legge uses the word in the *first* of the senses above given for he expressly repudiates the use of it in the other senses as unsuitable to translate Ti and Shangti. I am confirmed in this view of his meaning by repeated declarations made by him. In the preface to this volume, p. xxiii, he says, "More than twenty-five years ago I came to the conclusion that "Ti" was the term corresponding in Chinese to our "God," and that "Shangti," was the same, with the addition of "Shang," equal to "Supreme." In the paper prepared by him for the General Conference of Missionaries in Shanghai, in 1877, on "Confucianism" he says, on p. 3 of the pamphlet edition, "All the members of the Conference will not agree with me, when I repeat here my well known conviction, that the Ti and Shangti of the Chinese Classics is God—our God—the true God." This language is clear and explicit. It was addressed to a body of *Christian* Missionaries from Great Britain, the United States of America and Germany, who are engaged in making known the God of the Sacred Scriptures among the Chinese people. The God whom this body of Missionaries regard as "God—our God—the true God" is Jehovah. "God over all blessed forever."

Dr. Legge herein declares his conviction, which he has held for twenty-five years, that Ti and Shangti of the Chinese Classics is the true God, the "Our God" of Christians, who is Jehovah. In these Books Ti and Shangti are interchanged very frequently with "Tien"

which Dr. Legge translates by its proper English equivalent Heaven. This constant interchange in use of Ti and Shangti with Heaven makes it evident that Ti and Shangti are *synonymous* with Heaven and they always refer to the Being who is called Heaven. On this point Dr. Legge says on p. xxiv, "The term Heaven is used everywhere in the Chinese classics for the *supreme power*, ruling and governing all affairs with an omnipotent and omniscient righteousness and goodness; and this vague term is constantly interchanged in the same paragraph, not to say the same sentence, with the personal names Ti and Shangti;" p. xxv.—"Here then is the name Heaven, by which the Supreme Power, in the absolute, is vaguely expressed; and when the Chinese would speak of it by a personal name they use the term Ti and Shangti." In his translations of the Shu King, published in 1865, Dr. Legge says p. 198—"The name by which God was designated (among the Chinese) was *Ruler* and *the Supreme Ruler* (Ti and Shangti), denoting emphatically his personality, supremacy and unity. We find it *constantly interchanged* with the term Heaven by which the ideas of supremacy and unity are *equally* conveyed." Heaven is the *absolute name* of the Being referred to; and Ti and Shangti are terms used very frequently to this Being. By the language, which I have quoted above, as used by Dr. Legge in the preface to his books, and in his paper on Confucianism, I understand Dr. Legge to imply that *the Being* referred to in the Chinese classics by the terms Heaven, Ti, and Shangti is the True God, the Jehovah of the Sacred Scriptures. This understanding of his meaning is further confirmed by what is found at page 478 of this volume when Dr. Legge says in a note, "Since Heaven and God have the same reference, why are they here used, as if there was some opposition between them? The nearest approach to an answer to this is found also in the extensive explanation "Heaven (Tien) just is God (Ti). According to this view, Heaven would approximate to the name for Deity in *absolute*,—*Jehovah*, as explained in Ex. xv. 14; while Ti is God, our Father in Heaven:" Dr. Legge has also expressed his belief that the Being worshipped by the Emperor of China, at the Temple of Heaven in Peking, at the winter solstice, is the True God. In his Book "the notions of the Chinese concerning God and spirits" at p. 81 after quoting from some of the prayers and odes which are used in that service he says "Let the descriptions which are contained in these sacred songs be considered without prejudice, and I am not apprehensive as to the answer which will be returned to the question," Who is He, whom the Chinese thus worship? I am confident the Christian world will agree with me, in saying, "This God (viz.,

Shangti) is our God." His full belief in this conviction was expressed in actions by Dr. Legge when he visited the altar to Heaven in Peking shortly before he left China in 1874. As stated by Rev. Dr. Nelson in his pamphlet in review of Dr. Legge's paper on Confucianism—p. 3 "he (Dr. Legge) visited the altar to Heaven when taking off his shoes, he ascended the steps of the altar and sang the (Christian) doxology," recognizing thus the worship of God as handed down for 4000 years." I am thus particular to give a full and clear statement of Dr. Legge's views in his own language that I myself and all others may understand clearly what they are. I understand Dr. Legge to say that he holds that the Chinese in the Chinese Classics write about the true God, Jehovah, that they use Tien, Heaven, as the absolute term to designate Jehovah, and Ti and Shangti are used when referring to God as synonomous with Heaven. Dr. Legge is accountable to God for his opinions on matters of faith. But when these opinions are printed in a series of translations which are published under your editorship, and with a statement that implies that the translation "is *without* any colouring in the first place from the views of the translator," it is incumbent on those who do not concur in the views thus expressed to declare their dissent therefrom; and to show that the translation of the Chinese text, as published in vol. III of "The Sacred Books of the East," is very *seriously coloured* by the views of the translator. I, having studied the subject, hereby declare my dissent from the opinions expressed by Dr. Legge. And I respectfully request your consideration of the reasons which I set before you in this letter, to show that the translations, as published under your editorial care, is not made in accordance with the principle you presented for the guidance of the translators; but that it is coloured very greatly by the views of the translator.

As Dr. Legge has referred in his preface to a controversy which has been long pending in China and known as "the term question" (*i.e.* what is the proper word by which to translate Elohim and Theos into Chinese in the translation of the Sacred Scriptures in this language) I declare in advance that the matter now at issue has *no necessary connection* with the "term question." What is now under consideration is 1st a matter of *fact*; in regard to the religious belief and worship of the Chinese—and 2nd of the faithfulness of the translation of two words of the original in which this fact is stated.

1st.—The matter of *fact* under consideration is this, *what Being* is designated *Tien*,—Heaven, in the Chinese classics? Dr.

Legge expresses his full belief that the Being thus designated, and which has been the chief object of the Chinese worship since the earliest record—and which Being is still worshipped by the Emperor at the altar to Heaven in Peking, at the winter solstice, is the True God—is Jehovah. From this view I differ entirely, and before proceeding further I will first state some points on which we entirely agree. I agree which Dr. Legge in the opinion that by the word Tien, Heaven, the Chinese, in their classics or so called Sacred Books, designate the Being whom they suppose is the Supreme Power in China; a Being exercising power and control, setting up and displacing Kings and Rulers. To this Being they attribute *many* divine attributes and works. He is the chief object of reverence and worship. I agree with Dr. Legge that *this Being* is also frequently, in these Books, called Ti and Shangti—that these words are designations of the same Being who is called Heaven. But I differ from Dr. Legge on this fundamental point as to what Being is called Heaven in these Book—my belief is that the Being thus reverenced and worshipped by the Chinese and called Heaven—is *deified* Heaven, the *visible Heavens* considered as a god—as the chief god of the Chinese.

The object I have in view in writing this letter, my dear Sir, is to present to you the reasons which lead me to hold this belief.—But before giving the reasons for this belief, I wish to state what I mean when I say this Being is deified Heaven. My idea is this—The Chinese regard the *visible Heaven* as the external form of a god—just as they regard the clay or wooden image as the external form of the god of war, Kwan-ti. But as this image of Kwan-ti is supposed to be pervaded by a living, intelligent and powerful spirit, so the visible Heaven, in their opinion, is pervaded by a living, intelligent and all-powerful spirit, which exercises power and control over all things. This spirit may be considered as powerful and widely ruling as any one pleases to consider it. And just as intelligent Chinese do not worship the carved image of the idol god, but the intelligent spirit which pervades it, so it may be understood, or said that Chinese do not worship the inert matter which composes the visible Heaven but that they worship the powerful and intelligent spirit which they suppose pervades the Heaven. Yet common language speaks of idolaters *as worshipping the image*; which they do, in the sense of worshipping it as the visible representation of the invisible spirit; and they regard any injury or indignity done to the wooden image as done to the invisible spirit—So it may properly be said that the worship is rendered to *the visible Heaven*, though the more proper and distinctive manner of speaking would be to say they worship the invisible spirit

pervading the Heaven. It is *not* a matter now under consideration whether the Chinese may not have intended *at first* to designate the true God by the visible Heavens as a *symbol*. The simple question now is what Being or object do they worship when they worship *Heaven*. I maintain that they worship *the visible Heaven* regarding it as a god, prevaded by a powerful intelligent spirit which exercises supreme control or rule in China. This supreme god of the Chinese has had attributed to him *as many* of the divine attributes and works as their knowledge of natural Theology enabled the Chinese to assign to him. It is freely admitted that the Chinese have preserved among themselves an extensive knowledge of the divine nature and power, and that they have attributed to their chief god more of the attributes and works of Jehovah, and with less mixture of error, than other heathen people have done in ascribing attributes to their chief gods. This of course is a very interesting and important fact in the study of comparative mythology to those interested in the subject.

My first proposition in conducting this discussion is, that the proper name of the chief god of "the Sacred Books of the Chinese" *Tien*, is Heaven; the second proposition is, that the plain obvious sense of the Chinese text of the Sacred Books, and the general *consensus* or agreement of the Chinese commentators makes it clear, that the chief power designated Heaven, is no other than the *visible Heaven regarded* as a god: and third, that the *significance* of the designation Heaven, in the mythology, in the state worship, and in the ritual, concurs in showing that this chief Power is the *visible Heaven* regarded as a god. And the fourth is, that the concurrent opinion of the Christian missionaries in China, for the last 300 years, including the Roman Catholic, the Greek Catholic, and Protestant, with but few exceptions, is that Heaven does not designate the true God. I will now proceed to establish these fundamental propositions by the production of clear testimony. The first proposition would appear to be a *self evident* statment; and yet it is not readily, or clearly admitted by Dr. Legge. He says "The term Heaven is used *everywhere* in the Chinese Classics for the supreme power, ruling and governing all the affairs of men with omnipotent and omniscient righteousness and goodness: and this vague term is constantly interchanged in the same paragraph, not to say, the same sentence, with the personal names Ti and Shangti:" preface to Sacred Book p. xxiv. In another place he says, "The name by which God was designated (among the Chinese) was the Ruler and the Supreme Ruler;—denoting emphatically his personality, supremacy and unity. We find it *constantly* interchanged with the term heaven, by which the ideas of supremacy and unity

are *equally* conveyed, while that of personality is only indicated vaguely and by an association of mind." Shü King Prologomena p. 193. My proposition is, that the absolute name of their chief god is Tien, Heaven, and that whatever of supremacy, unity, and personality belong to him are comprehended *to the full* by that name. No other title or name can increase them. The character and attributes of every Being are inherent in the Being. No name or title can make any Being any more real or personal than he is in his own nature. A designation or title may direct attention, or give prominence to some particular attribute or relation of a Being, who posseses many attributes; but it can not increase such attributes. The absolute name comprehends the whole of the attributes. These remarks are true of Jehovah as a Being possessed of all excellencies. When we use the name Jehovah we use the absolute name of the one living and true God, who is possessed of all excellencies and who has many relations to his creatures and his works. When we designate Jehovah as the Supreme Ruler we designate him by one of the relations which he contains to the universe. They are true of man as a Being having many relations. Man is the absolute name. Father expresses only one of the relations he may sustain. Tien, Heaven, is the *absolute name* of the chief god of the Chinese. This is evident because it is the name by which *he is most frequently* spoken of in the classics; it is the name which is used when it is stated that he performs his various works; and because the other designations of this Being are spoken of, or explained *as referring to Heaven*. In the Shü King, as Dr. Legge says "the *most common use* of the word Heaven is for the supreme governing power, understood to be omniscient, omnipotent and righteous. It is employed in this way more than 150 *times*." p. 664, under the word Heaven. A reference to the Index, or a reading of the text of all the other classics *makes it evident* that the name Heaven is used with a *like frequenecy* in speaking of their chief god, in all the classics. The same thing occurs in their worship of Tien, Heaven. The altar at which the worship is performed, is the altar to Heaven; and the same phraseology is used of all the different buildings connected therewith. The following are a few passages in which Heaven is used in the Sacred Books on p. 47. "Great Heaven regarded you with its favours and bestowed on you its appointments," p. 51. Heaven is sending down calamities upon him, "p. 52. It is virtue that moves Heaven, p. 181. "Great Heaven having given this middle Kingdom with its people and territories to the former Kings," &c., p. 86. "Oh! Heaven gives birth to the people with (such) desires, that without a ruler they must fall into all disorders; and

Heaven again gives birth to the man of intelligence to regulate them," p. 90. "The way of Heaven is to bless the good and make the bad miserable." "High Heaven truly shows its favor to the inferior people. What Heaven appoints is without error." Such passages might be quoted to any extent. They are sufficient to show that the exercise of will and of power, the rewarding the good, and punishing the bad, the disposal of all the affairs pertaining to China, as the appointments of Emperors, the inflicting of punishments, sending calamities are all ascribed to *Heaven*.

When the designations Ti, and Shangti, are defined or explained in Dictionaries or Commentaries, they are defined as "*referring* to Heaven" as "being *the same* as Heaven" or "*another* name of Heaven." It is *nowhere* said, that Heaven is *another* name or designation of Ti or Shangti. This clearly shows that the proper name of the Being referred to, is, Heaven. In Kang Hi's Dectionary the explanation of Shangti is that "he is Heaven." In the Book of History it is said "Shangti is Heaven" In the Fung-shiu Book, it is said "Shangti is another name for Heaven." In Rev. Dr. Medhurst "Inquiry" &c. p. 6, he quotes from Kang Hi a statement as follows, "He who in virtue is united to Heaven is called a Ti" and another "Ti is *one of the names* of Heaven." Dr. Medhurst on p. 7, after quoting some other passages says, "From the above it appears that Ti *was one of the names* of Heaven. A name is that by which a thing is called, the apellation of the being referred to; that Being is Heaven, *the Divinity* in the estimation of the Chinese." Quotations from the classics, rituals, and other Books might be multiplied *ad libitum*, in which Heaven is the absolute name of the chief god; and the statement that Ti or Shangti is one of the names of Heaven. But these will be sufficient, except as they occur in the discussion of the other propositions. In the face of such clear and distinct representation of the Chinese text, referring to *Heaven*, as possessing the attributes and exercising the power of a god; it appears strange that there should be any controversy on this proposition, to use the language of the late Dr. Medhurst, that "Heaven is *the Divinity*, in the estimation of the Chinese"—and this is all the more strange, seeing that the worship of the deified objects of nature, as Heaven, Earth, Sun, Moon and Stars, was one of the earliest forms of idolatry, as well as one of the most wide spread forms of worship. When the worship of the earth, the sun, the moon and stars, still continues in China, why is it so difficult to admit that the worship of deified Heaven existed in China in ancient times; and that it still exists here? The explanation in my opinion is this. In our Christian literature

we are so accustomed to see Heaven used as *the symbol* of the true God, that when we see the same word used in another language and with a meaning so near to that in our own, by the association of ideas, we affix to it the same meaning as we have been accustomed to give it in our language. One example of its use in our language in this sense occurs in *The Edin burgh Review;* for October, 1879 page 578, in the Review of" Froude's Caesar, "Those who believe, that Providence is always to be found with the big battalions have recognized in Caesar *an instrument of Heaven.*" Heaven is of course used here in the sense of God. It is a common and recognized use of the word in the English language. And it has become fixed in our minds as used in that sense. The fact that Heaven is used in this sense by our Blessed Lord in the parable of the Prodigal son, is referred to by Dr. Legge as sustaining his opinion that Tien Heaven in the Chinese Sacred Books refers to the true God. This use of the word Heaven in the Sacred Scriptures and in Christian literature is readily admitted. But it gives *no support* to Dr. Legge's opinion. The use of it by Christian writers is perfectly congruous with the Bible and Christian idea of God. In the scriptural idea, God is conceived of as an Eternal, self-existent, *spiritual Being*, without any visible appearance or material form, the Creator and preserver of all material objects, while entirely distinct and separate from them. Heaven being the most observable and impressive of all objects is *symbol* of the *invisible* God, without any fear of being misunderstood or causing confusion of ideas. The Chinese conception of their chief god is very different from this. Heaven or Tien is to them the most grand and majestic object. To their conception it is uncreated. It overshadows and influences all things. Heaven is supposed to be *pervaded* by an intelligent and powerful spirit. *This is the Divinity* of the Chinese. The *visible object* is as much *a part of it*, as the body is a part of the compound being, man ; or the image is a part of an idol god. According to this conception of their god, Heaven can be used as a *symbol* of the divinity, because it is an *integral part* of the Being. These considerations prove that in the Sacred Books of the Chinese, Tien, Heaven is the proper name of their chief god, as truly as Jehovah is the proper name of the God of the Hebrew Scriptures. For as the name Jehovah occurs several thousand times in the Hebrew Scriptures—so the name Tien occurs several hundreds of times in the so called Sacred Books of the Chinese ; but Tien, Heaven, is as different and distinct from Jehovah, as Zeus the chief god of the Greeks, or Jupiter, the chief god of the Romans, or Varuna the chief god of the Hindoos, *is different* and *distinct from Jehovah.*

I proceed now to establish the other propositions that the obvious meaning of the Chinese text and the general agreement of the Chinese commentators, and the position and significance of this god in their mythology and worship, all concur in making it evident that it is the *visible Heaven* regarded as a god, that is designated Tien, Heaven. The simple word Heaven is not the only word which is used in their Sacred Books and rituals in speaking of their god. He is often styled "Azure Heaven," "Heaven above," "Azure above," "High canopy," "The canopied azure," "The Imperial canopy" "The azure canopy," "The glorious azure," "Heaven above, azure." The altar to Heaven is round, made so *expressly* to represent Heaven, the object which is worshipped. The building in which the tablet to Heaven, before which the offerings are placed at the time of the sacrifice, is deposited for safe keeping is round, and is styled "the circular Hall of the *Imperial canopy*." The jade stone gem, which is one of the offerings placed before the tablet at the time of sacrifice is required to be round and azure colored to resemble Heaven. The building called "the altar for prayer in behalf of grain," at which prayer is offered to Heaven is of a dome shape and of a blue color. If there was any intimation that these were used as *symbols* of a purely spiritual being, these varied and particular descriptions would serve to particularize the symbol, but when in connection with the absolute name of the Being these other designations and resemblances are used to represent the external form of the Being who is worshipped, they serve to identify *that object* beyond *all possibility* of mistake or doubt as visible Heaven. But besides these expressions particularizing the color and shape of the object, we have a full and clear statement in regard thereto, some of which read as follows.* "Heaven's merit is that it overshadows all things." When we speak in reference to *its overshadowing all things*, we call it Heaven; When we speak in reference to its ruling and governing, we call it Ti, Ruler. In the Books whether it is styled Heaven or Ruler, the one or the other is used according to *what is referred to*, and these designations are alike honorable. Another part of the commentary on the Shu King in explanation of the use of the two names Heaven and Ti says:—"On account of *its form and substance* it is called Heaven, and on account

* This letter is intended particularly for those who do not read the Chinese Language. I therefore omit the Chinese Character in giving quotations from Chinese Authors, only giving the English translation of their statements. I refer those who wish to compare the translation with the original Chinese of the quotations, and those who wish to see the subject more fully discussed to the pamphlet by Inquirer, on the question, "Who is Shangti in the Chinese Classics, and in the ritual of the State religion of China?"; which may be had of Messrs. Kelly and Walsh, Booksellers, Shanghai and also at the American Presbyterian Mission Press.

of its ruling and governing it is called Ti, Ruler. In the Chow Book of rites, in explanation of the sacrifice to "great Heaven, the Ruler above" it is said "Heaven and Ti, Ruler, is one and the same,—Heaven speaks of his substance. Ti, Ruler, speaks of lordship or rule," and again, "Because the primordial substance is so great and vast therefore it is called great Heaven; because the seat of his rule *is above* therefore he is called Shangti, Ruler above." Ching Tsze in an explanation of the Shi King says "In reference to *its form and substance* we call it Heaven; in reference to its *ruling and governing* we call it Ti, Ruler." As Dr. Legge states at p. 816 of the Shi King, as published in Hongkong in 1865 that *this explanation* of the meaning of Heaven and Shangti Ruler above, as given by Ching Tsze, is accepted by Choo and *all subsequent writers* it is not necessary to quote more passages on that point.

In the Chinese Three character classic, which is the first book placed in the hands of Chinese children, Heaven, Earth and Man are styled the "Three powers." In the earliest mythology of the Chinese all the objects of worship are divided into the three categories of Heaven, Earth and Man, as they may belong to one or the other of these categories. The spiritual beings supposed to be connected with each category have a distinct designation; those connected with Heaven are called "shin," those connected with earth are called "Ki," and those connected with man are called "Kwai." These different words are singular or plural as they refer to one or more beings. In the progress of time it became a matter of less concern to the people to distinguish to which category any being belonged; and two of these words were joined together as one word, to express these kind of spiritual beings. By joining the third and first word we have a most common compound word to designate spiritual beings which are worshipped, viz: "Kwai-shin." By the joining of the first and second words we have another very common designation of the objects of worship viz. "Shin-ming." This is very commonly used in the Chih-kiang Province. In this expression "*ming*" is used as the synonym and in the place of "Ki." "Shin" is used very frequently for *Heaven itself*, as an individual object of worship. Heaven, "shin" is used in the plural as comprehending the sun, moon, stars, winds, thunder as objects of separate worship, or joint worship. So it is with "Ki." It is used in the singular to designate the earth *itself*, as an individual object of worship. It is also used as the plural to designate the hills and mountains, the streams and seas as the objects of either separate or joint worship. "Kwai" is used to include ancestors, or benefactors as the objects of worship. This system of mythology has

been persistent through the long years of this peoples existence. There has never been any dispute in regard to the words Earth and Man in this system. It has been accepted *as correct* that they refer to the objects which are usually styled Earth and Man. The integrity and consistency of this system of their earliest known mythology requires that the word Heaven as used in connection with Earth and Man be understood also to refer to the *visible Heaven*, as the object of worship as a *whole;* and when its *several component* parts, as the sun, moon and stars, and the powers of nature—the wind, the clouds, rain and thunder are intended.

At the capital of the Empire there exists a system of nature-worship which is an integral part of the state religion. In connection with this there is an altar to Heaven, on the South side of the city; there is an altar to the Earth on the North side of the city—There is one to the Sun on the East side, and to the Moon on the West side of the city. Sacrifices are offered at each of the altars at stated times by the Emperor in person or by his deputy. Every body accepts it as a fact that at the altars to the earth, the sun, the moon, the worship is rendered to the object of nature thus designated, regarded as a god, a nature god; and this worship is considered as coming down from the oldest antiquity. Seeing that the worship of Heaven is a part of this general and homogenous system, every principle of consistency and coherency in a mythological system, *requires* that the worship at the altar to Heaven should likewise be regarded as rendered to the *visible Heaven* regarded as a god. This is all the more evident, seeing that when Heaven is worshipped at this altar to Heaven, at the winter solstice, the sun, moon, and stars, the wind, rain, clouds, and thunder which are styled Heaven "shin" are worshipped conjointly with Heaven, they being counted as secondary objects of worship at that time. If in a ceremony of worship when all the objects of worship are designated by the names of different objects of nature, it should be considered that the other names *all* refer to the natural object so styled, it would be *most inconsistent* and *absurd* to contend that the name Heaven should refer to a spiritual Being having no connection with the natural object by which he is designated.

In connection with the two points already noticed, there is a still further intimate connection and relation in this nature worship of the Chinese, which, if possible, sets forth more clearly the fact that it is the *visible Heaven* deified which is the object of worship. This is the fact which runs through the whole system and forms an integral part of that system—that *Earth* is so intimately connected with and joined to this worship of Heaven. It is also associated with Heaven in the

care and the nurture of all things. In the Shu King at page 125, of this edition it reads "*Heaven* and *Earth* is the Parent of all creatures:" at page 485 in the classic of Filial Piety it reads "When *Heaven* and *Earth* were served with intelligence and discrimination the spiritual intelligences displayed (their retributive power)." Dr. Legge in a note to this passage says "the spiritual Intelligences here are *Heaven* and *Earth* conceived of as Spiritual Beings." On page 485 it reads "The master said, anciently, the intelligent kings served their fathers with filial piety and therefore they served *Heaven* with intelligence! they served their mothers with filial piety, and therefore they served *Earth* with discrimination." On these passages of the Shu King quoted above, Dr. Legge remarks in the first edition of his translation of 1865 page 283, "There can be no doubt that the *deification* of *Heaven* and *Earth* which appears *in the text* took its risefrom the Yik King, of which King Nan may properly be regarded as the author." On these two passages from the Book of Filial Piety Dr. Legge says at p. 484, "*Heaven* and *Earth* appear as *two Powers*, or as *a Dual Power*, taking the place of Heaven or *God*. The spiritual intelligences here (i.e. of the text) are *Heaven* and *Earth conceived of as spiritual Beings* "*i.e.* as deified. From these remarks by Dr. Legge it is clear that Dr. Legge came *very near accepting* the same conception of their mythology as the one I am now presenting. His expression in the notes to the passage from the Shu King, about "the deification of Heaven and Earth" is just the view which I hold which is simply this that they regarded *Heaven* and *Earth* as gods. In other expressions "Spiritual Intelligences" and "Spiritual Beings" are a repetition of the *same idea* under different forms of expression. I, of course, hold that the idea of the Heathen is that these visible objects are each animated by an intelligent spirit; and that without that they would not be regarded as gods having power and intelligence. Neither is there any *limit* to the power or intelligence which they may attribute to them. To all their idols the heathen *virtually* attribute omniscience and omnipresence by the fact that they worship them: for only Beings possessed *of such attributes* could hear and answer prayes. In one of the native commentaries on the Shu King the following passage from the Yih King is quoted in explanation of the passage quoted from page 125. "How great is the originating virtue of *Heaven*, all things have their beginning from it. How great is the originating virtue of Earth, all things were produced by it; it is the complaisant helpmate of Heaven." The manner in which these two powers are spoken of in the Yik King, which is one of the oldest of the classics, is as follows. "Tien is *Heaven* therefore we style it *Father*: Kwan

is *Earth* therefore we style it *Mother*." "First there are *Heaven* and *Earth*, then all things are produced." *Heaven* and *Earth* exert their influences and all things are produced." The great virtue of *Heaven* and *Earth* is to produce." "*Heaven* and *Earth* nourish all things." The Tso chuen says "Imperial *Heaven* and sovereign *Earth* truly hear what the king says." Chantsz, says, "When *Heaven* and *Earth* are propitious all things will be prosperous; therefore the "shin" and the "ki" will be gracious." The Sz-ki expresses this idea thus, "When *Heaven* and *Earth* are happily harmonious, and the "yin" and the "yang" mutually efficacious, then the vivifying warmth and the substance overshadow and nourish all things." In the commentary on this passage it is said," that *Heaven* and *Earth* by their fructifying effects overshadow and nourish all things." Such passages as these could easily be indefinitely multiplied. Here the divine works of producing and nourishing all things are ascribed to Heaven *and* Earth; sometimes jointly, and sometimes separately, but in such a way that the production of things is ascribed to *Heaven*, and the nourishing of things to *Earth*. The Book of Rites says "Therefore the Emperor sacrifices to *Heaven* and *Earth*." The commentary on this passage says "*Heaven* has the merit of overshadowing all things; *Earth* has the merit of containing all things. The *Emperor* with *Heaven* and *Earth* is a Trio, *therefore* the Emperor sacrifices to *Heaven* at the round hillock and to *Earth* at the square pool." This refers to the sacrifice to Heaven at the winter solstice, and to Earth at the summer solstice. The "round hillock" is the designation of the place of the sacrifice to Heaven and "square pool" the place of sacrificing to Earth as given in the rituals. In the Book of Rites it is said "according to *Heaven* serve Heaven; according to *Earth* serve Earth." The commentary thereon reads, "according to *Heaven's elevation* or Earth's *depression*. *Heaven* should be served with flaming burnt offerings, and Earth should be worshipped by burying the victims in the ground, as at the winter and summer solsititial sacrifices." In the Filial Piety classic at p. 496, it reads, The master replied;" of all creatures with their different natures produced by *Heaven* and *Earth*, man is the noblest." These quotations are taken from the Chinese classics. They are standard and anthoritative. Similar quotations might be multiplied to any extent, from the rituals, from state papers, Imperial rescripts, &c., If these passages do not make it manifest that the *Earth* is considered as an object of worship *jointly* with Heaven, it is impossible that language could express that fact. And if these passages do not make it clear beyond all possibility of contradiction that it is the visible Heaven deified which is the object

referred to by the term Heaven, then it is difficult to conceive what language could express that fact. Besides the many passages, in which the words Heaven and Earth are thus used in conjunction, there is a passage which gives *the reason* for the worship of each *separately*, as two separate Beings, and powers, each having its respective characteristics, merits and functions. The passage is from the Book of Rites giving the reason why the sacrifice to Earth should be *the same* as the one to Heaven, and it reads thus; "This is by reason of considering *Earth* the same as *Heaven* or as "shin". *Earth* contains all things, *Heaven* presents the *appearances;* supplies are obtained from *Earth*, rules are obtained from *Heaven;* hence we ought to honor *Heaven* and love *Earth*, and thereby teach the people to increare the thank offering." The explanation reads, "We speak of recompensing the Earth's abundance because *it (earth) has the same merit as Heaven.* To make greater the thanksgiving ceremonies is to increase the recompense. The *containing things*, shows that the merit of *Earth is the same* as that of *Heaven;* therefore they appoint the sacrifice to *Earth*, and make *it equal* to the sacrifice to *Heaven* at the winter solstice, and thus give a worthy recompense to the [*Earth*] god." The Tsieh-chi on the same passage says, "If we obtain supplies, we have wherewith to nourish. Nourishing is a *mother's* function; if we obtain rules, we have wherewith to teach; teaching is *a Father's* function. That which *Heaven* and *Earth* manifest to men is excellent, therefore we ought to recompense them with that which is excellent." The *word* in the above passage translated "considering the *Earth* the same as *Heaven*" is the word "*shin*" *used as a verb i.e.* to "shin" the earth. Heaven is styled in Chinese specifically *the* "Shin." The exact meaning then of "Shin" as a verb is *to make earth a shin as Heaven is*—to make *Earth equal* in dignity, merit, and worship with *Heaven.* The functions of each is then stated—Earth *contains* all things—Heaven presents the *appearances*, supplies are obtained from Earth, rules are obtained from Heaven. The fact that *earth* contains all things, shows that the merit of *Earth* is the same as that of *Heaven*—therefore the "shie" sacrifice to earth at the summer solstice is made equal to the "kiau" sacrifice to Heaven at the winter solstice—As the earth is thus spoken of as equal in merit and sacrifice to Heaven it is called a "*shin*"—the same designation which belongs to Heaven. The other commentator says, "If we obtain supplies we have wherewith to nourish, nourishing is a *mother's* function; if we obtain rules we have wherewith to teach, teaching is a *Father's* function. I submit the matter to all candid scholars if this passage does not *incontestibly* establish these

two points, 1st that the Chinese when referring to *Heaven* and *Earth* as objects of worship and sacrifice refer to *two different* and *distinct* objects having their respective characteristics, properties and functions. Earth contains—furnishes supplies—nourishes. Heaven presents appearances, furnishes rules, teaches; though thus *distinct* and different their respective merits toward mankind are equal, and therefore they should *each* be served with the same equality of sacrifices. 2nd. It being thus clear that two objects are referred to, it is *equally clear* that the objects referred to and to which sacrifices are offered are the *visible Earth* and visible *Heaven* regarded as gods. This is manifest not only from the fact that the words which refer to these objects which are sacrificed to, are those which are constantly used in speaking of the natural objects, but the characteristics and functions ascribed to each respectively are those which are regarded as belonging to these respective objects; the Earth contains all things, furnishes supplies for the support of man and animals out of its abundant fertility, and thus nourishes all living things. The Heaven in its wide spread canopy gives the appearances. By the appearances of the sky and of the sun, moon, stars, clouds, and winds which are regarded as component parts of Heaven it affords rules to men for the direction of their affairs, and for knowing the seasons, and thus it teaches man kind. That such a discussion in regard to the respective merits and sacrifices of *Heaven* and *Earth could occur* on any other supposition than that Heaven meant the visible Heaven regarded as a god is *simply impossible.*

In nearly all the passages in which Tien occurs referring to the Supreme Power Dr. Legge translates it Heaven, in accordance with the fact, which he states correctly, that "the most common use of Heaven in the Chinese classics is to designate the supreme governing power:" yet in several he very inconsistently departs from this usage in his translations. The phrase "Wang-tien Shangti" occurs several times. This is the word Tien Heaven with the adjective Imperial prefixed, with the designation Shangti following it, which Dr. Legge says is *very frequently* used as the *synonym* of Tien. In accordance with this most common use of the words this expression means the chief power which is called Heaven, and here styled Imperial Heaven, and then followed with the synonym Shangti *in apposition* with the commonly used name Heaven thus "Imperial Heaven. "The Rules above," Dr. Legge in disregard of this common principle of translation renders this passage thus, "Shangti of the imperial heaven." This changes the word Heaven, which throughout the whole book is so frequently used to designate the chief Power,

and which is the *principal predicate* of the sentence, to signify a *place*, and it changes it from being the predicate of the sentence to be a mere qualifying clause. Such a change is not justified by any rule of grammar, or by any thing in the connection of any of the sentences in which it occurs. There is however one passage from a standard collection of writings, in which this phrase occurs, to which I invite the attention of Chinese scholars. This sentence is of such a character as to afford *a sure criterion* as to the correct translation of this expression; and to make clear its true meaning—The passage which is taken from a work that dates before the Christian era, reads thus:—"For a long time the "*Tien*" (*i.e.* Heaven) has been styled" "Wang "Tien Shangti, the great *one*, and its altar is called the great altar,—While "Ti-ki," the Earth god, is spoken of as sovereign Earth—Now the "Ti-ki" ought to be styled "Wang Ti Shangti" and its altar be called the broad altar." From this passage it appears clear that the object of the memorialist was to receive from the Emperor a title for deified *Earth*, of the same dignity as the one which *Heaven* had. He states the title of Heaven, and asks that a corresponding title be given to Earth. It is evident beyond all controversy that these titles, the one of the "Tien" Heaven and the other of the "Ti" Earth, are of the same grammatical construction, and must be translated by the same rules of grammar. I regard the words Heaven in the one, and Earth in the other phrase, as *the predicate of* the verb, and the other noun in each phrase is *in apposition* with its respective noun and the phrase will read in the one part "Imperial Heaven, the ruler above," and in the other it will read "Imperial Earth sovereign Producer." But according to Dr. Legge, the first part should read, "The Supreme Ruler of the Imperial Heaven," and the other, if translated according to the same grammatical rules, would read "Sovereign Producer of Imperial Earth." In more than one hundred and fifty passages of the Shu King, Dr. Legge says:—"Heaven means the supreme Power" that is, it designates the Being which exercises dominion and rule over all things; and yet in this phrase, where it has the honorable prefix of *Imperial*, it would, by this translation, be displaced from its high meaning of chief Power, and represented merely *as a place* ruled over by Shangti; which word, in all other passages, is used only as a designation of Heaven exercising the function of *ruling*. By reason of the Christian conception of the true God, Jehovah, as ruling over the material heaven, the incongruity of this representation of the matter as connected with the Chinese idea does not strike our minds. But when we consider the parallel phrase as applied to the Earth, the *incongruity* is most manifest. Earth, as a god, is represented as the

producer of all things, and the translation "Imperial earth, sovereign Producer" is *congruous* with the Chinese opinions and statement in reference to that matter. But to translate it, as Dr. Legge translates the corresponding phrase, in reference to Heaven, would require it to be translated, thus:—"Sovereign Producer of Imperial Earth," which would make *earth* to be the *producer of itself*, this is too absurd a rendering to be accepted by any one, as a correct translation of the Chinese text. In connection with the Chinese conception and belief that Heaven is the chief power, to translate the other phrase "the supreme Ruler of Imperial Heaven" is equally as incongruous as the other one in reference to the Earth, for it would make the chief power which is Heaven * *rule over itself*. However little the incongruity may strike us, it is equally absurd in a Chinese point of view to speak of *Heaven ruling over itself* as it is to speak of *Earth producing itself*. With the translation which I contend for, the prayer of the memorialist asking that a title might be given to *Earth* of equal dignity with the one which *Heaven* has long possessed, is coherent and appropriate. In an ode to the Earth, which is sung at the time of the sacrifice to it, at the summer solstice there is an expression which corresponds to the expression applied to *Heaven* in the above quotation, that it is "*the* great one"—viz "*Earth* is equal to the Imperial *azure*; it is *one* of the two great ones," of course by "the two great ones," *Heaven* and *Earth* are meant. A commentator on this very phrase "Wang tien, Shangti" says, "Heaven and Shangti are the same; in consideration of the vastness of its substance it is called Tien, Heaven: in consideration of its seat as lord being above, it is called Shangti, Ruler above."

This demonstration that the word Heaven in these passages means the visible Heaven, can not be set aside by attempting to show that while Heaven in these passages refers to the visible Heaven, yet that in the great number of passages in which it occurs in the sacred Books and Rituals, it refers to the true God. For the sacrifice which is referred to in the first of the above passages, in which Heaven is compared to Earth, is the *very sacrifice* which is offered Yearly to Heaven, at the altar to Heaven in Peking, and which Dr. Legge has declared his belief is offered to Jehovah. The words" Wang-ti Shangti, in the second quotation, are the very words which are

* Wen Siang, the late distinguished Chinese statesman said to a friend of mine, "How is it that you Foreigners understand so little of of our opinions? You print in your books that Shangti created heaven. We believe that Heaven and Shangti are the same. When you say that Shangti created Heaven *it makes Heaven create itself.*" This anecdote was related to me by the gentleman to whom the remark was made.

incribed on the tablet to Heaven, which is placed on the altar at the time of *that sacrifice*. This I know certainly, because I saw *this very tablet* myself. Hence the word Heaven in these passages, applies to the very same Being that is meant in all the passages, where Heaven is used to designate the chief power.

Understanding their system of mythology in its obvious meaning, viz; that the Chinese regard *Heaven* and *Earth* as gods, the one the counterpart of the other; each having its appointed worship, titles and sacrifices; makes their whole system *consistent* and *intelligible*—Dr. Legge's opinion that the Being the Chinese style Heaven, is the same as Jehovah, renders their mythology *confused* and *incongruous*, and much of it absurd. Having thus established the truth of the second and third propositions, viz, that the text of the sacred Books, and the general agreement of all the commentators on them; and that the significance of Heaven in the mythology, in the state worship, and in the rituals, *all agree* in showing that this chief Power is the *visible Heavens*, regarded as as god, I close this part of the discussion.

I will be very short in the fourth proposition which is this, the concurrent opinion of the Christian Missionaries in China for the last three hundred years, including the Roman Catholic, the Greek Catholic and the Protestant, with but few exceptions, is, *that Heaven does not designate* the true God. The opinion of the Roman Catholic Missionaries is best expressed in the language of the decree of the Pope Clement XI. which reads thus, "That to express our idea of the most high and good God, the name Tien must be *absolutely rejected*. That for this reason it must not be permitted that tablets bearing the Chinese inscription "King Tien," 'adore Heaven' should be placed in Christian churches." Huc's Chris. in China Vol. III p. 411. This prohibition of the use of the word Heaven, in referring to the true God, was because it was decided, in view of all the facts placed before those who considered the subject, that the object designated as Heaven in the sacred Books of the Chinese, was the visible Heaven regarded as a god. This is the *testimony* of the Roman Catholic church *till this present time*. With this opinion the Greek Catholic church is understood *to agree entirely*. Their Missionaries in China refrain entirely from using the word Heaven and its synonym Shangti in seeking to propagate Christianity. I am privately informed that the late erudite Archimandrite Palladius, held very decidedly the opinion that Heaven in the classics referred to deified Heaven. His opinion, as expressed to me by a personal acquaintance, was this, "He held that the religion of the ancient Chinese was the same as that now held by them; that their chief god

was a personification of Heaven, and was the same as "Tien laou ye" "venerated Heaven" of the common people, who also personify the sun as "Tai yang ye" "venerated great light." The titles here applied to heaven, and the sun, in the common parlance of the northern peo ple of China, are those which are applied to the officers of government.

Dr. Legge's opinion that Heaven in the classics refers to the true God has been published in China since 1852; and notwithstanding all the prestige of his learning, the number of Protestant missionaries who agree with him in this opinion, so far as they have made it known, may be counted on the *fingers of one hand.* All the others hold to the opinion that Heaven in the classics does not designate the same Being as our God.

In addition to these testimonies from the different ecclesiastical bodies I now present the opinion of one of the most learned Sinologists in official life in China. This distinguished civilian in a recent conversation, after referring to the fact that Shun, one of the early Rulers of China, when he received the government sacrificed "to the hills and rivers after he had sacrificed to Shangti or Heaven, said "this statement shows that from the very earliest date Shangti was regarded as the head of a Pantheon." The record of this early form of worship will be found at page 39 of this volume, and reads as follows, Shun sacrificed specially, but with the ordinary forms to (Shangti) God: sacrificed with reverent purity to the six Honored ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the hosts of (shin) spirits" In a note to this passage Dr. Legge says "Who the six Honored ones were cannot be determined with certainty. Ankwo thought they were the seasons, cold, heat, the sun, the moon, the stars, and drought, that is certain spirits supposed to rule over these phenomena and things." On the same page we read, "In the second month of the year Shun made a tour of inspection eastwards as far as Shaiyung where he sacrificed to Heaven, and sacrificed in order to the hills and rivers;" Heaven in this passage is the same as Shangti of the passage above.

These testimonies afford you, my dear Sir, the *data* on which to form your judgment, whether the opinion on this point which Dr. Legge has put into his translation is an *individual* or a general one.

Having thus established the main point in this discussion that *the Being* which is designated Heaven in the Chinese sacred Books, is deified Heaven, it follows as a matter of course, according to our Christian system of faith on this matter—*that* the chief god of the Chinese *is a false god.* The fact *that many* of the attributes, works, and worship which properly belong to Jehovah are ascribed to Heaven

does not make *it* the same Being as the true God. The very *essence of idolatry* is the ascription of the attributes, work and worship which belong to God, to some other Being. In this view of the subject, there were two courses open to Dr. Legge in making his translation, as he himself has clearly stated the matter. He could have left the words Ti and Shangti untranslated; or he could have translated them by the words "Ruler" and Supreme Ruler;" as he translated the absolute name Tien by its proper equivalent Heaven, it would have been in the same line to have *translated* these designations of Tien. Either course would have been satisfactory, and it would have been in accord with the principles which you laid down as a guide to the several translators. Dr. Legge had in a measure before his mind the great and fundamental objection to his doing as he has done; as he says "A reader confronted every where by the word God, might be led to think more highly of the primitive religion of China than he ought to think." Pref. xxiv. This is only part of the truth—by using the word God applied to the chief god of the Chinese sacred Books the reader is in danger of being *misled entirely* as to what Being is their chief god. Trusting to the guidance and learning of the Translator and the reputation of the Editor, which he supposes guarantees the accuracy of the translation, by seeing the word God used in the translation he of course understands that the Being spoken of in these Books is Jehovah; whereas I have proved beyond all successful denial that the Tien of the Chinese text is no other than deified Heaven, *a false god*. Dr. Legge, in following his own particular belief and opinion has on this point been guilty of giving a *gloss* and *not* a translation of the Chinese text, The whole agreement of the Chinese Dictionaries and commentators in regard to the *meaning* of the word Ti is that it means Ruler. The same meaning is given to it by Foreign Dictionaries and Translators. In this opinion Dr. Legge *himself* concurs, as in the preface at p. xxiv, he says "should I give for these the terms 'Ruler' and "Supreme Ruler." He has expressed his views more fully on this point in the Prolegomena to his Translation of the Shu King as published in Hong Kong in 1865. thus, at p. 198, "The name by which God was designated was '*The Ruler*,' and '*The Supreme Ruler*' denoting emphatically His personality, supremacy and unity." In this quotation, "The Ruler" is the translation of Ti, and "The Supreme Ruler" is the translation of Shangti. *The charge* that in using God to represent Ti and Shangti, Dr. Legge has given *a gloss* and not a *translation* of these words, *is established by his own statement* of what is the proper equivalent of the Chinese words Ti and Shangti. So that *even* if Dr.

Legge's opinion that Heaven of the Chinese Classics means the true God were correct, the use of God to represent Ti and Shangti would not be a translation of these words. But when the correct opinion isthat the Being designated Heaven in the Chinese Sacred Books is the visible Heaven deified, then the use of God to designate that false god "is a crime as well as a blunder."

I now proceed to notice some of the arguments which Dr. Legge presents in justification of his giving the gloss instead of a translation of Ti.

I.—He says "our word God fits naturally into every passage where the character Ti occurs in the old Chinese classics" Preface p. xxv. I admit this statement as a general one. But it is very strange that Dr. Legge does not see that it is a very flimsy sophism—Idolatry consists in the ascription of the attributes, works and worship which belong to the true God, to a false God. Is it not evident then that in *every case* when such attributes, works or worship of the true God are ascribed to a false god, the word God can be substituted for the name of the false God and make sense, or "the word God fit naturally into the sentence"? Let us try it with the name of the idol "Goddess of mercy." "The goddess of mercy hears the prayers of the suffering." "The goddess of mercy succours the distressed." "The goddess of mercy heals the sick." In all these sentences we can substitute the word God with propriety and say "God hears the prayers of the suffering." "God succours the distressed", "God heals the sick." But does that prove that the goddess of mercy is the same as "Our God"? By no means; neither does the fact that "God fits naturally" into the sentences when Ti occurs prove that Ti is the same as "Our God." But let us try this a little further. On the supposition that Ti is "Our God," then of course Tien, Heaven, in the Chinese classics is the same as Jehovah, and therefore, according to this principle, Jehovah "will fit naturally *into all* the passages where Tien occurs in the old classics." In many passages it will, viz; in *all the passages* where the attributes and works of Jehovah are ascribed to Heaven. But there are many in which it will not fit appropriately. Thus we find such passages as these "*Heaven* and *Earth* are the Parent of all things," "*Heaven* and *Earth* produced all things." In the Book of Rites it is said "According to *Heaven* serve Heaven, according to *Earth* serve Earth" The commentary says "According to *Heaven's* elevation and Earth's depression. *Heaven* should be worshipped with flaming burnt offerings; and *Earth* should be worshipped by burying the animals in the ground, as at the summer and winter solstitial sacrifices." The Chan Rites says "Use jade stone and make

six vessels and offer to *Heaven, Earth,* and the *four quarters*; the azure jade offer to *Heaven,* and the yellow to Earth." The explanation says "the jade should be in shape exactly *round* and *azure* to resemble *Heaven.* The yellow jade should be in shape eight cornered and yellow to resemble *Earth.*" It is said "*Heaven* is azure, and *Earth* is yellow. King Woo was able to put away the evils of the Yin rule, and give the people rest. He might be compared to *Heaven* and *Earth,* overshadowing and sustaining all things in order to nourish men." Let us try to substitute Jehovah in these passages for *Heaven*—"Jehovah and Earth are the Parent of all things." "Jehovah and Earth produced all things" "according to Jehovah serve Jehovah, according to Earth serve Earth—according to Jehovah's elevation, and Earth's depression." But it is not necessary to reproduce every sentence—Each reader can do it for himself—I only write out two more sentences—"The jade should be in shape exactly *round* and azure to resemble Jehovah." "Jehovah is azure, and Earth is yellow: This is blasphemy. It shows that the principle that the name of "our God" "fits naturally" into sentences applies *only* when the attributes, works and worsoip which belong to the true God are ascribed to the false god—And all this principle proves in the matter is this, not that *the Being* to which such attributes, work and worship are ascribed is "Our God" but that the attributes, works or worship, *which belong* to our God, *have been ascribed* to the said Being whichever one it may be, whether Heaven, the goddess of Mercy or Buddha.

II.—Dr. Legge at page 530 of the Translation of the She King as published in 1871, in reference "to the saying that *Heaven* is the Lord and Ruler," says "to say so is *to my mind* exceedingly *unnatural,*" all forms of idolatry are to a Christian instructed mind *unnatural.* But this is what the heathen mind in its blindness does—it ascribes divine attributes to objects which are not gods—It is no more unnatural to ascribe divine attributes and works to a deified object of nature, as the Heaven, earth or sun, than it is to ascribe them to a deified man—and the testimony of history is that the worship of the objects of nature was the earliest and most widely prevalent form of idolatry.

III.—In the She King at page 316 of the edition of 1871, Dr. Legge quotes the explanation given by Ching E—of the use of the two names Heaven and Shangti—viz "With reference to its form we speak of Heaven; with reference to its Lordship and rule we speak of Ti"—and says "this explanation, which is accepted by Choo and all subsequent writers, is absurd; *We* are as good judges of what is *meant by Heaven,* as a name for the Supreme Power as

Ching E was: and however the use of it may be explained it certainly carries our thoughts above and beyond the visible sky." This last assertion that the word Heaven carries *Christian minds* beyond the visible sky is no doublt correct. But that is not the question under consideration. The question is what did the Chinese mind understand by Heaven? Ching E and Choo and all *subsequent writers*, Dr. Legge tells us, say it referred to the *visible Heaven* deified, Dr. Legge says such a statement is absurd to his mind. I suppose most persons will accept the testimony of the Chinese writers as to *their own conception and understanding* of the matter. They will also willingly accept Dr. Legge's statement that such a conception appears absurd to him. But we are *now anxious* to know how the Chinese understand it. When a translator evidently seeks to make the writers whom he is translating express the sentiments he thinks they ought to express, he gives the most grave occasion to watch his translations and this state of mind very naturally leads to using a gloss on that point, rather than a translation.

I will only notice one of the many ways in which this gloss of Dr. Legge is calculated to mislead. It falsifies history.—By the general consent of the writers of all countries all other nations of antiquity are represented as having worshipped false gods as the Babylonians, Phoenicians, Hindoos, Egyptians, Greeks, Romans, Etrurians &c., and it has been considered by most writers that the Chinese have done so also. But Dr. Legge by *this gloss* conveys the idea that the Chinese preserved the knowledge and worship of the true God, as the chief object of worship in their state religion through all the 4000 years of their national existence—while the simple fact is that deified Heaven has been the chief object of worship—and it has been worshipped by the Emperor conjointly with the sun, moon, and stars, and the powers of nature. This statement of the nature of the early religion of the Chinese shows that they fell into the same form of idolatry as the other nations of antiquity, viz; the worship of the objects of nature. The Chinese selected the same object for their chief god, as did the Hindoos, Greeks Romans, Etrurians and other nations, viz, Heaven—The Hindoos called it is Dyaous Piter (and Varuna) and the same name is continued in Jus-piter or Jupiter of the Romans. The Chinese also call Heaven Father—and earth Mother. This identity of religious conceptions and worship among the nations of antiquity, is, if possible more manifest as it concerns the Etrurians and the Chinese. For according to the statements of Rev. Isaac Taylor in his Research on Etrurian antiquities, in their language, which appears to be cognate with the Chinese, their chief god was *Tina*, Heaven, and was regarded

by their neighbours the Latins as the same with Jupiter. Every one must see how near Tina is to Tien. Receiving the statements of the Chinese in their proper sense, we have the history of all the nations, as to their religious notions, congruous and consistent.

IV.—There is another argument which Dr. Legge has used very frequently, and upon which he lays great stress. It is a sentence found in Confucius, "Doctrine of the Mean" at page 268 of Vol. I. of "Chi Clas." 1861, and it reads as follows, "By the Kiau and Shie sacrifice they served [Shang-ti] God." The Kiau sacrifice is the one, to Heaven at the winter solstice; the Shie sacrifice is the one to Earth at the summer solstice. I have clearly proved, what Dr. Legge, also states, that Shang-ti is the designation of Heaven. If we substitute in this passage the absolute name of the being referred to i.e. Heaven, it will read, "By the Kiau and Shie sacrifices, they served Heaven." Heaven is the name commonly used in the books referring to this fact. That "Kiau is the sacrifice to Heaven," can be found scores of times in the Chinese classics. Dr. Legge states in his notes on this passage that two of the most distinguished Chinese commentators think that "Sovereign Earth is to be understood after Shang-ti to complete the sense making the sentence read, By the Kiau and Shie sacrifice they served Shang-ti and Sovereign Earth." This reading is in full accord with all statements in standard authors in regard to these sacrifices. It also accords with the immediately following context of this book which reads "by the ceremonies at the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of sacrifices to Heaven and *Earth*, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm." The immediate context thus presents the generally prevailing objects of worship Heaven, Earth and ancestors.—How absurd to say that two of these natural objects refer to the spiritual Being Jehovah: and the third of *the series* refers to natural men as objects of worship. Dr. Legge's own mind has been the victim of a mere illusion. Some thirty years ago, in the early period of his Chinese studies, he adopted the view that Shang-ti of the classics is God; and finding this one sentence in which Confucius uses Shang-ti instead of Heaven in speaking of this sacrifice, he said "here is the indubitable proof that the Emperors, when worshipping at the altar to Heaven worship God; Confucius says so"—whereas Confucius says *no such thing;* Confucius simply says, as do scores of other writers, that in the Kiau sacrifice *they served Heaven.* The argument in Dr. Legge's mind rested on the wrong meaning which he himself has put upon the word Shangti. When that word

s proved, as it has been, to refer simply to deified Heaven the argument from this passages of Confucius falls to the ground.

It is not my purpose, Dear sir, to enlarge upon the wrong done to the science of comparative mythology by Dr. Legge's disregard of the principle which you had presented for the guidance of the several Translators, in giving a gloss instead of a translation on one of the most fundamental points in the Sacred Books of the Chinese. I consider that I have done my work in calling your attention to the matter, and presenting to you the undeniable proofs that Dr. Legge on this point is wrong, philologically, mythologically, logically and historically wrong. He presents to the Readers of his translations, with the sanction of your respected name, that the chief god of the Chinese is the same Being as the God of Christians when in truth the *Chinese themselves* understand their chief god to be the visible Heaven deified. In thus presenting the subject he *not only hinders* the object you had in view in having this series of Books published, but he does that which is directly calculated to *entirely mislead* in the prosecution of the study of comparative mythology. For as a matter of course, the readers of this Book, who do not know the Chinese language, will accept this translation from the learned Professor of Chinese in Oxford University, having your name as Editor in the Title page, as a faithful translation of the original, and will accept of his opinion on this fundamental point as correct: when the facts submitted to your consideration show it to be merely an *individual opinion*. It, of course, does not pertain to to me to suggest what a regard for your own reputation as an advanced Teacher of comparative mythology, and as the Editor of this series of Books, may require you to do in the matter. That can be safely left to your own consideration. But you will permit me to say that however this gloss, appearing under such circumstances may hinder a correct understanding of the subject in Europe *the fact* remains *every where apparent* in China. The abundant literature of the Chinese on the subject in their Sacred Books, their commentaries, and their rituals together with the phraseology of the spoken language make it clear that the chief god of this people is deified Heaven. The imposing state worship in the Capital of the Empire, the magnificient dome that is visited by all visitors to Peking, and the impressive altar to Heaven *all declare* with a concurrent testimony that *Heaven*, deified Heaven is the chief god, of the state religion of China.

With great respect for your varied learning and for your efforts to promote a study of the various systems of religion that have prevailed in the world, I am, yours very faithfully,

INQUIRER.

I HEREWITH append some passages from Chinese authors which are not in the pamphlet on Shangti. With the translation I also give the Chinese text. "The great Shun looking at the regular position of the sun, moon and five planets, saw that the decree of Heaven was with him. Upon this, having undertaken to discharge the duties of the son of Heaven [*i.e.* Emperor] and to manage the affairs, he sacrificed to Heaven and Earth at the round Hillock, and stated the reasons for undertaking the government. Because of this he looked up and considered, this azure heaven, its original material so bright and vast, how can it be there is no lord and sovereign t manage the decree? He determined to confer an honorable title and designated it, 'Imperial Heaven, the Ruler above,' again 'Heaven Lord the great Ruler, thus corresponding to the title *Heaven above.*"*

"*Ti* is one of the names of Heaven? the reason why it is named *Ti* is that *Ti* means to judge. Representing that Heaven is impartial without limit, does not distinguish between itself and others; that Heaven examines and judges with the utmost justice and intilligence, for these reasons, it is styled *Ti.* The principles of the five Emperors (.. Ti) were the same as these; they were able to examine and judge therefore they had the designation *Ti.* Heaven and *Ti* are one and the same. The Lords of men can be designated *Ti* but they cannot be designated Heaven; because Heaven is *so designated* according to its substance. The Lords of men cannot be of the same substance as Heaven."†

"At the round hillock to sacrifice to expansive Heaven, the Ruler above, is to recompense our origin. Thus to recompense our origin, is because of the deifying of Heaven." ‡

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*大舜見七政齊平、知天命攸在、遂攝行天子之事、整理庶務、祭天地於圜丘、類告攝政之由、因仰思蒼蒼昊天、元氣昊然廣大、豈主宰無司命、擬上尊號曰昊天上帝、又曰天主大帝、適符上天之號、 見神仙通鑑、

†帝者天之一名所以名帝、帝者諦也、言天薄然無心於忘於物我言公平通遠審諦故謂之帝也、五帝道同可得此亦能審諦、故取其名、天之與帝、義爲一也、人主不可同天稱帝、不可得稱天者、以天隨體而立名、人主所以神天之道、之體也、

‡圜丘以祀昊天上帝者、報本也、報本所以

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(Continued from Page 93).

FROM what has been already stated it will be readily seen that the Pagan systems throughout the world are all fundamentally one and the same, the first ancestor of mankind being worshipped by all, under different names, as their chief Deity; and, that this apostacy was gradually introduced by taking the truths of Patriarchism, and, as the apostle states, turning them into a lie, under an assumption of superior wisdom and scientific knowledge.

Two *forms* of worship appear to have existed in this apostacy, from the building of the tower to the dispersion of the then one family of mankind; and these two forms of idolatry were those which are now so well known under the names of Buddhism and Brahminism. The evidence for the remote antiquity of these two sects, is, that there is scarcely a country in which we do not find them either separate or blended together. Buddha, under his various names of Buddha, Saca, Taut, Teut, Thoth, Bod, Wod, Hermaya, Hermes, or Mercolis, has been worshipped from Japan in the east to Ireland in the west * In the west the two sects seem to have been early blended together and even in India, although the Brahminists regard the Buddhists as heretics, yet, as Moore remrks in his Hindoo Pantheon, Buddhism melts into Brahmanism.

It is a mistake to suppose that the system called Buddhism only commenced with the heretic (or reformer, as his followers regard him) who appeared about B.C. 600, nor did the name "Sakiya" originate with this last human appearance of the God; for, we are told that the primeval God, Sakkiya or Buddha had a prior existence of indefinite length during which he assumed five hundred and fifty births; but, in order that he should attain perfection one more earthly existence, it is said, was necessary; and hence, the reformer (or heretic) was born of the Sakiya prince Suddhodan king of Kapila and Maya his wife.†

We find the name Sheshak "the illustrious Buddha" mentioned in various passages of Scripture. This name was therefore probably given to the king of Egypt ‡ and to the prince Suddhodan because they were worshippers of the God Buddha, just as Nebuchadnezzar,

* Fab. Pag. Idol. i, 88. † Moore's Pan. pp. 153—4. ‡ 2 Chron. xii. 1—9.

Esar-haddon, and Belshazzar were called after their ancestral Gods. The appellation existed before the time of the king of Egypt, and was communicated from the God to a great tribe of his Cuthic worshippers who were thence called Sacas or Sachim or Saxons. Some of these Sachim formed a part of the Indian Shepherd-kings who once conquered Egypt, and who afterwards founded the kingdom of African Ethiopia or Cusha-dwip without. A detachment of these are mentioned with their brethren the Cushim as serving in the army of Shishak (2 Chron. xii. 3). Our translators render the Hebrew, word "Sukkiims" or "dwellers in booths," but this is in consequence of the comparatively modern Masoretic pointing of the eighth century. According to the Hebrew letters the prounciation "Sakkiim the plural of Sakki is just as correct.*

Saca or Buddha (or Woden, as he is also called), was equally worshipped by the Chusas of the Indian Caucasus, the old Iranians, the Scuths or Chusdim of Babylonia, and the Gothic or Saxon conquerors of Europe. The prophet Jeremiah speaks of Sheshak as a well known principal idol of Babylon, and styles him "King Sheshak" in accordance with the Heathen custom of calling their Gods "King" or Lord."†

The Brahmins denounce the religious adventurer as a teacher of heretical doctrines; but they admit that the primeval Buddha was an incarnation of Vishnou. In an ancient Sanscrit inscription this primeval Buddha is addressed as "the Lord of the Earth," as an 'incarnation of the Deity, and the Eternal One," and as "the Lord of the whole universe;" and he is further addressed by his votary as the triple God "Brahma-Vishnou-Mahesa, or the Hindu Trimurti.‡ Buddha therefore, as an incarnation of the God Vishnou, is in reality merely the latter Deity under a different name; and, both Brahminism and the ancient Buddhism are fundamentally one and the same system, and are regarded as two sects merely in consequence of their different modes of worshipping the same Deity. Porphyry speaks of the "Brachmans" and "Samanéans" (or Buddhists) as being merely two sects of those Indian divines whom the Greeks include under the one designation of "Gymno-sophists," and neither he, nor Strabo, nor Clemens give the slightest hint of any animosity existing between them. It was the heretical Buddhism which was introduced into China in the first century after Christ.‖

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* See Fab. i. 88 and note.

† Comp. 2 Kings xviii, 33-35. Jerem. li. 41; xxv. 26. 2 Chron. xxxii. 13, 14.—See Fab. ii. 496 note.

‡ As. Res. i. 285. ‖ As. Res. ii, 123 &c. Fab, ii, 329.

The Buddhists themselves, in opposition to those who would ascribe a later origin to their system, insist that it existed from the very beginning;* and, taking it's history into account, we certainly cannot assign to it a later beginning than the apostacy at Babel, where the truth of God was changed into a lie, and the First Ancestor of the human race set up in the place of the true God Jehovah, as the chief object of worship.

Although therefore there is such a fundamental and substantial agreement amongst the systems of the pagans, notwithstanding minor differences which are the result of endless division into separate colonies, and other causes, yet, we can clearly detect a grand division of the heathen into two Primeval Sects which have their common origin in the highest antiquity. Epiphanius who derives his information on this point from ancient documents calls these two leading Sects Scythism (*i.e.* Buddhism) and Ionism (*i.e.* Brahminism) from their supposed founders. Epiphanius, Eusebius, and the writer of the Paschal Chronicle treat of Scythism and Ionism or Hellenism as two successive heresies or forms of false and apostatical religion, the former of which they state lasted from the flood to the building of the Tower, while the latter commenced from that period. This statement as to Scythism commencing from the flood, with the exception of placing this heresy rather too high, in no respect contradicts the Scriptural statement, Gen. x. 10, which makes the settled Cuthic empire begin at Babel, or Trogus, who had learned from old documents that it lasted 1500 years and was then succeeded by an Assyrian Monarchy.†

Mr. Joinville in his Essay on "the religion and manners of the people of Ceylon," states that from the similarity, which exists between Brahminism and Buddhism, the one is doubtless the child of the other. And, while be acknowledges that is difficult to determine which of the two is the mother, he yet assigns that place to Buddhism as being, in many respects, "monstrous and unformed" while Brahmanism is more finished and systematic. ‡ Both, in consequence of their universal prevalence must be carried back to the era of the tower of Babel, but Buddhism, seems to have been the first corruption of Patriarchism, and the commencement of what Epiphanius calls the Scythic heresy, while Brahminism is the perfect completion of that heresy. Some of the architects of the tower preferred the former, some the latter, and others combined the two together, which was easily accomplished as the same great Father (Adam-Noah) was worshipped in both system. ‖

* As. Res. vi, 429.
† Fab. iii. 407.
‡ As. Res. vii, 398, 400.
‖ Fab. ii, 330.

Ionism or Yonism was a more complicated system than that more simple heresy Scythism which preceded it. In this system, which is indifferently styled Brahminical, or Osiric, or Bacchic, was worshipped the Great Mother from whom not only all things, but even the Great Father himself together with his triple offspring, the mystic Shem, Ham, and Japhet were supposed to have been produced; she was the "Bona Mater," the personification of the Earth or the female principle, who is Ge or Ila the consort of Buddha. * Many of the leading Cushites remained firm to the principles of the most ancient heresy in which the pre-eminence was given to the Great Father Buddha or Adam-Noah, while the adherents of the new heresy gave the chief honour and worship to his consort the Great Mother from whom all things sprung. This Great Mother was regarded not only as the Earth, but as floating on the chaotic waters in the shape of the ship Argha, or theArk, † and as at length flying away in the form of the mystic Iona or dove. The Goddess Juno, for instance, is pronounced by Mr. Wilford to be the same as the Hindu female principle, Yoni or Yuni, which at the time of the flood assumed the forms both of the ship Argha and the dove Capoteswari. ‡ Janus was called also Junonius, and not only had his ship or Ark, but was attended by a dove either holding a branch in its bill, or a chaplet of olive leaves, as appears on the reverse of his Sicilian coins. ‖ Buddhism has always been the favourite religion of the unmixed Cushites who have shown their dislike for the literal worship of idols by destroying the images and slaying the sacred Bull of Ionic theology in the invasion of Hellas by Xerxes and of Egypt by Cambyses. §

There is an old and curious legend in the Servarasa ¶ which, while it confirms the great antiquity of these two systems, at the same time describes Ionism as supplanting the older heresy of Scythism. Mahadeva (or Siva) and Parvate, like Jupiter and Juno once disputed about the comparative influence of the sexes in producing animated beings; and each resolved, by mutual agreement, to decide the question by producing separately a new race of men. Those produced by the God devoted themselves to the worship of the male Deity, and those pruduced by the Goddess adored the female Deity only. But, the intellects of the former were dull, their bodies feeble, their limbs distorted and their complexions of different hues; while the latter were all well shaped, with sweet aspects and fine complexious. The worshippers of the male Deity were called Lin-

* Fab. ii, 444.
† As. Res. iii, 363.
‡ As. Res. vi, 522.
‖ Bryant's Anal. ii. 260. *plate.*
§ See also Smith's "Chaldean acct. of Genesis," p. 7. ¶ Moore's Hindu Pan. p. 304.

gajas or adorers of the male principle, and the others were called Yonijas or adorers of the female principle. Between these two a furious battle took place in which the Lingajas were defeated, which so irritated the male Deity that he would have instantly destroyed the Yonijas but for the intervention of the female Deity. The latter were spared only on condition that they should leave the scene of action never to return, which they accordingly did and settled according to the Puranas partly on the borders of Varaha-dwip, or Europe, where they became the progenitors of the Greeks, and partly in the two dwipas of Cusha, Asiatic and African. They were also protected by their tutelary Goddess Yoni, and eventually became a flourishing nation. * These Yonijas (or Yavanas) were clearly the votories of the Ionism or Hellenism of Epiphanius; while the Lingajas were the votaries of the Scythic or Buddhic heresy, supplanted by the former. Their contest terminated in dispersion, as we know was the case at Babel, after which the Yonijas colonized Greece and the African Ethiopia, and founded a powerful empire in Cusha-dwip within, or the Asiatic Ethiopia which coincides geographically with the ancient Iran. Here then we have again the old scythic or Cushite empire founded by Nimrod, which was situated within the limits of Iran, and which flourished until the rise of the later Assyrian monarchy.

The pure Scythians or Cushites who branched off from the Tower of Babel, first occupied the Armenian Caucasus together with the Indian Caucasus, and venerated the Great Father Adam-Noah under the names of Buddha, and Saca, and Teut, and Saman, and Cadam; while those who remained in centrical Iran, and who established the great Scythic empire continued to be the zealous votaries of the Yoni or Ionah or navicular female principle, assuming the form of a Dove. The Scuths, or Cushites, of Iran in addition to their family name took the title of Ionim, or, according to the Hindus, of Yonijas, from their favorite Goddess; and Nimrod eminently called himself Ion or Ionan, or the principal Yonija. The author of the "Paschal Chronicle," as quoted by Faber, states that the Ionim were the chiefs of the Scythic empire, and that they were the descendants of Ionan who was one of the leading architects of the Tower when the languages of men were confounded. Hence the Ionah or Dove (Gen. viii, 12) was the national banner of the Assyrian empire, as it had already been of the Scythic empire, and as such it is alluded to in Scripture.† This banner was the "sign" or "token" adopted at the commencement of the

* As. Res. iii, 361.

† Jer. xxv, 38; xlvi, 16; l, 16, "oppressing" or "oppressor" ought to be rendered "of the Dove."

building of the Tower, and which served as a rallying point lest the huge heterogeneous multitude should be scattered abroad upon the face of the whole earth.* Moses tells us that the builders of the Tower encouraged each other by saying "……let us make us a name, lest we be scattered abroad upon the face of the whole earth." The word here translated "a name" is *Shēm* which signifies, according to Gesenius, "a sign." The Dove (Yonah) mentioned in Ps. lxviii, 13. "covered with THE (Heb.) silver, and her feathers with yellow gold," was the representation of that bird as the emblem of the Great Mother, or female principle, the consort of Adam-Noah, on the ancient standard.

The early unmixed Cushites, as has been already shown, were determined opposers of all image worship; and hence the destruction by them of the Bull Ishtar so frequently depicted on early Babylonian gems. The earliest form of apostacy was the worship of Nature or what was visible, in which the deity was confounded with His own creation. The heaven, the earth, the sun, moon, and stars were all endowed with life, and were regarded as living beings, possessed each o a portion of the one soul of the world, or God. In this material system of Buddhism, Mind constituted the soul and Matter the body of the being worshipped. Man was considered to consist of two ports united together in one being, and this idea was transferred to tne world at large. Here again we see the first Ancestor of mankind thrust, by the whole pagan world, into the place of Jehovah, and worshipped and served in preference to the Creator, in strict accordance with the doctrine of Avatarism, which took it's rise from the saying of Eve already quoted. Thus we are told throughout the heathen world, that the World, which is always styled "Heaven," is a Great Man, and man a small world; the World and the first Man, Adam-Noah, being in fact regarded as one and the same, both appearing from the same chaotic waters, and both being endowed with life by the inherent Soul or God. This soul was supposed to pervade every particle of the universe.;

> Mens agitat molem, et magno se corpore miscat.
> Virg. Æncid VI, 727.

All souls were decerpt portions from the soul of this Great Father Adam-Noah, and all bodies were derived from his body; and each body and soul returned at death to it's source; so that this Great Man, or God, was always regarded as being "one, yet all; all, yet one." From this theory arose the definition of the chief God of the Egyptians mentioned in the writings of Hermes Trismegistus, "God is *a circle*

* Fab. iii, 411.

whose centre is everywhere, but whose circumference can nowhere be found." Thus of Adam-Noah under his designation "Jupiter" it is said that Heaven was his head, the sun and moon his eyes, the all-productive Earth his sacred womb, his body the universe, and the pure ether was his intellectual soul, the Mind or God inherent in this Great Man. As the Great Father Adam-Noah had three sons, so this Great Man is said to have mysteriously triplicated. Also, it was well known to the ancient apostates that the family of the Great Father Adam-Noah consisted of eight persons, father, mother, three sons and their three wives, and hence the Great Man or World, their chief Avatar or Deity was everywhere supposed to divide into exactly eight portions. The sum total of each division in the heathen systems is always eight, but the enumeration of these Ogdoads is never the same in any two; showing clearly that the number eight was chosen arbitrarily—not because the World naturally falls into these eight parts, but because the number eight was previously determined upon, and the universe was made to bend to the division whether congruously or incongruously.

But, this union of mind and Matter was not conveyed only under the idea of body and soul; it was also represented under the image of the conjugal alliance. In this case Heaven or the subtle ether was regarded as the male or husband, viz. Adam-Noah, and the Earth or Matter was his wife. Hence the marriage of Heaven and Earth who begat three sons at first.* These two were everywhere regarded as the most ancient of all the Deities and were worshipped throughout heathendom under the names of Coelus and Terra, Osiris and Isis, Taautes and Astarte, Saturn and Ops, Woden and Frea, Isani and Isi, &c., &c.†

The worship then of all heathendom is plainly Ancestral worship, and the Man worshipped and served by the pagans rather than the Creator, in each system, is the First Man, the common ancestor from whom the whole human race has sprung, and who, as he bears the characteristics of both, is the Adam-Noah of Scripture. Thus have all the Heathen, as the Apostle says, deliberately taken the truths of Patriarchism and turned them into "a lie," and by this means introduced that fearful apostacy which to this, day includes within its meshes so great a portion of the human race.

* Hesiod, Theog. Ver. 146. † As. Res. i, 253.

THOS. MCCLATCHIE.

STATISTICS OF ROMAN CATHOLIC MISSINOS IN CHINA,

IN the "Records of the General Conference" of 1877, are those statistics up to the year 1870. In the "Annales de la Sainte-Enfance" for April 1877 I find the following up to 1873 which are said to be the result of the last census made with great care and on authentic documents. If they are therefore not recent, they are at least the most recent obtainable.

Name of Provinces.	Bishops.	Missionaries.	Native priests.	Christians in 1873.	Christians in 1870.
Shantung,	1	8	9	10.000	10.750*
Shansi,	2	7	19	13.000	15.200
Shensi & Kan-soo,	2	7	16	21.000	23.000
Hoonan,	1	4	10	7.000	2.680
Hoopeh,	1 & 2 prov. apost.	22	13	23.000	16.800
Szechuen, East	1	21	43	35.000	38.000
Szechuen, West	1	17	25	30.000	35.000
Szechuen, South	1	13	8	17.000	17.000
Yunnan,	1	9	3	10.000	8.500
Kweichan,	1	17	2	13.000	10.000
Kwangtung and Kwang-si,	1	27	2	16.000	20.000
Chekiang.	1	6	5	6.000	4.000
Kiangsi,	1	6	13	10.000	11.000
Pechili, North	1	13	12	40.000	27.000
Pechili, S.-W.	1	11	10	35.000	20.000
Pechili, S.-E.	1	14	1	20.000	20.000
Kiangnan,	1	22	24	85.000	81.000
Fokien,	2	13	10	30.000	25.000
Honan,	1 prov. ap.	5	4	4.000	3.200
Hongkong,	1 préf. ap.	6	4	5.000	?

The above mentioned periodical adds to these statistics: "According to the last census there were therefore in the 18 provinces 430,000 Christians; among these are not included the Christians in Thibet, Mongolia, Manchuria and Leao-tung. The number of catechumens and worshippers amounted to about 70,000; which makes a total of 500,000 baptized and catechumens.

* I add this column from the "Records" to facilitate comparison.

These Christians were under the care of 278 missionaries, 233 native priests, 21 bishops, 3 apostolic provicars and 1 apostolic prefect not sacred. Total 536. Since, Hoopeh has been divided into 3 apostolic vicariates, and Honan and Hongkong have got an apostolic vicar each.

The bishopric of Macao reckons only some hundreds of Christians; when the see gets free, it is from the archbishop of God that the general vicar receives his "*pouvoirs.*"

Literally translated by

CH. PITON.

NEW EDITOR—NEW RECORDER.

WHY is it that the *Recorder* exercises so little influence over the foreign resideents in China of any circle? Look at the articles.

Some very careful articles on early foreign intercourse with China have appeared, and others on interesting subjects, but, as the name is "*Missionary* Journal," let the missionary character be more fully sustained. If the interesting pen that writes about Mongolia, and others that write on subjects that bear very indirectly on our work were to choose missionary subjects then much would be gained.

Then again the treatment of subjects might have some modification that would prove of incalculable benefit. For instance we have had accounts of journeys upon journeys, which, with but few rare excellent exceptions, if the dates and proper names were changed, are simply repetitions which no busy man can endure to read.

Then as the to important missionary subjects raised for discussion, while rejoicing in the enlightened views of some still a large proportion of writers, owing to the partial view taken, either from so-called logical deductions (which are notoriously different when handled by different individuals) drawn from a *single* text, as if for the time being no other text in the Scripture had a right to be heard, or from observation confined to *one* age or one field of action, give us unsatisfactory essays on the subject in hand. For an age like the present when it has pleased God to open to our view His law from the consciences of heathen sages and the discoveries of science as well as that higher law from the revelations made to Jewish sages, and in an age when the historical developements of each are universally studied by the educated, we who profess to propagate the highest law

should be accurately acquainted with the main excellencies of each, and especially with the multitudinous ways of adaptation which Christianity has manifested in different ages and different countries. That prejudice which will not bear looking at a different view of a subject than that held by the individual, be he Protestant, Roman or Greek Church, is practically akin to that spirit of Omar manifested by the memorable destruction of the Alexandrian library. There are others again who are liberal enough towards *foreign* views, but are intolerant of any modification of their views or habits to meet Chinese wishes. "They must bend to us," they say. Missionaries should be the last to entertain such conceits. How different from the mind that was in Jesus!

In future instead of having articles from those who only dip into subjects to have a sentence or two to back up this favourite idea, shall we have articles written by those who have made a careful study of their subject as held by the best men in all ages and all countries? If so, we shall soon find the *Recorder* becoming a new power in our midst, making religion to be what it has been in most ages and countries, the greatest and noblest power amongst mankind.*

N.

REPORT OF THE OPIUM REFUGE AT PEKING FOR 1878-79.

THIS Refuge was opened on the 17th day of the first Chinese month of Kwang Hsü, 4th year, (February 1878). It is a small Buddhist Temple, situated inside the Hata gate, immediately to the south of the American Methodist Episcopal Mission. The purchase of the Temple was effected of Dr. Dudgeon who owns it and for which the native Anti-opium Society pays a small rent annually. To make the guests' rooms inhabitable some outlay in repairs and purchase of furniture was absolutely necessary. The two *tiens* or halls occupied by the idols have not been disturbed. The building consists of three courts and the rooms will accommodate 40 or 50 patients. The Refuge is conducted by a committee composed of one member from each of the five protestant missions in the Capital. Religious services are held regularly each day by members of the various missions, each mission taking a fixed day. The Sabbaths are allotted in the same manner. The two men in charge are

[* We shall be glad to receive "N's" first article following out the suggestions made above, Ed.]

Christians, and are chosen in rotation from each of the missions and a change takes place every three months. These men also conduct religious exercises morning and evening with the in-patients. The native churches took up the subject warmly at first and the members put down their names for a fixed amount each month, the representative of each mission on the committee, acting as treasurer. This committee met once a month at the Refuge to receive a a statement of the past month's working, examine the books, audit accounts, and generally to superintend the working of the establishment. A written statement of accounts, was prepared each month and one copy forwarded to each mission. A large number of the foreign missionaries who take an interest in the anti-opium agitation, willingly subscribed, either a monthly sum or promised to give a yearly donation to help forward the work. A large placard was prepared in Chinese by the committee, printed and widely distributed over the city. The following is its substance.

"Opium has now been in the country for many years, and in proportion to the number of years, the smokers have increased and the injury inflicted has been correspondingly great. What injury? Why! have not wealth and substance been squandered, reputation destroyed, fathers, mothers and relatives been injured? Has posterity not been cut off, wives and children sold and the smokers themselves killed dead? You have all heard of and seen the evils and therefore no need that you should be informed.

Although all, however, know the injury, still there are many stupid people who cannot get rid of the vice and who treat it as some precious thing. The smoker finds that his life depends upon the pipe; when he gives up the latter, he loses the former. Why cannot he give up the pipe? He says it is on account of friends. But when there was no opium, were there no friends? Is it only by smoking that one can have and keep friends? Can friends not be made by eating and drinking good and harmless things? Is poison alone the only medium by which friendships can be formed and cemented?

Or is your reluctance to give up opium because it elevates the spirits? If you really nourish your constitution, does it not improve daily and does not this so-called raising the spirits tend daily to destroy and diminish? In the one case it increases daily in strength, in the other it is daily impoverished, until there is no life. To nourish the body and live is bad but to elevate the spirits and die is good! But you tell us, that you have had recourse to the pipe to cure disease. This must be a mistake for have you not heard of opium poisoning, and although smoking is not so dangerous as eating and

swallowing it, the only difference is that the one is quick and the other slow. Must people die in order to get their diseases cured?

The opium devotee takes injury for benefit; the false for the true, the shadow for the substance. Whether intelligent or stupid, men and women both smoke and all suffer. There is no head nor end to the business. The smokers go on till death, without change or repentance. Use violent language and he takes no heed to it; caution him and he does not listen. So we have consulted together for the opening of a Refuge in order to afford an opportunity for the cure of this injurious habit. The Western Doctor and Teachers of various Missions at the Capital have established this Refuge. The medicine employed to cure the smokers is from the West and so combined as to meet the wants of the smoker. Should the smokers have any other maladies or should any illness result from the cure, the Western Doctor will be in attendance. Make up your minds now and at once, you smokers. Do not put it off and say you will consider about it. Put down your name; bring a surety, make preparation for your food in the establishment and within ten or more days you may wipe out a generation of misery. What we now wish and hope for, we have great hope you will set about doing. See that you go straight about this business and that it is done without delay."

1. Put down your name; as the place is not too large, and then the persons will be introduced in order.

2. Without a surety no one will be admitted and no Christian of any of the Missions is to become surety.

3. The Refuge supplies water—all else must be provided by the smokers themselves.

4. The anti-opium western medicine will be given according to the *yin* (habit) whether great or small.

5. If the smokers have any other disease, or if any disease should develop itself on account of giving up the opium, the Western Doctor will attend.

6. The Western Doctor will regularly visit the Refuge and when the cure is effected, the patient must leave; he cannot longer remain.

7. During the cure the smokers are not allowed to leave the Refuge, in case they be found resorting to an opium shop. Should they go outside the surety must be responsible.

8. Those inside will be treated gratuitously but any who prefer to treat themselves at home can buy the pills at the Refuge, at a cost of 60 cash per pill.

9. The men in charge of the Refuge are honest, quiet men, and therefore the smokers must behave themselves and if they observe

the rules of the establishment, the keepers will have nothing to say to them.

10. The Refuge is irrespective of class and rank and all are treated alike.

In these circumstances and under these auspices, the Refuge was opened. Numbers soon flocked to make enquiries or to put down their names. The first keepers were chosen from the London Mission. During the first few months affairs went on favorably. There were always a dozen, more or less, in the Refuge at one time. The rules were strictly adhered to. The Refuge supplied fires and some sundries as well as water. In fact the only expense incurred by the in-patents was that for their food. A good impression was produced throughout the city. Numbers of opium smokers came to buy the medicine at the Refuge, seeking to throw off the habit at their own homes. Religious services were held daily, morning and evening. The various Missions sent the men appointed for their respective days. A service was held on Sunday afternoon. In the morning the in-patients went in a body, under the escort of one of the keepers, to the adjoining Methodist Mission services. The keepers took their turn, as often as was found convenient in attending at their own mission chapel further off. During the week and on Sundays in particular several of the foreign missionaries visited the Refuge. When medical aid was needed for any of the patients, the Medical Man either resorted thither or the patients under escort were brought to the Hospital. The native church was greatly delighted at the result of the undertaking. They subscribed willingly and liberally during the first month. Before a second call was necessary, it was found that the sales outside brought in a profit sufficient to meet all the ordinary expenses. The native church from this moment began to lag in its interest. One or two among the natives and foreigners kept up their subscriptions, but all the others fell into abeyance, not from any unwillingness to contribute but simply because no calls were made upon them, the revenue from the sales of pills becoming greater and greater. This income was derived from two sources. When the Refuge was started, it was feared that the indoor expenses would entail continued heavy payments by the church members. They were encouraged to proceed by two offers, beside other and liberal foreign contributions; one, from the Rev. W. H. Collins of the Church Mission, who promissed to supply gratuitously the pills used inside for one year; the other by Dr. Dudgeon who offered to supply a very effective home-made pill, after a receipe of his own and which had been tried successfully for many years, at a reduction of 30 p.c. or about 15 cents profit

in every hnndred pills. As the balance sheet shews, a very considerable revenue, in fact the bulk of it, was derived from this latter source. It was arranged that the white pills (or) Mr. C.'s. should be used exclusively inside, and the black ones (Dr. D.'s) should be exclusively sold outside. It might have been expected, although at the time it was not foreseen, that the white pills would also come to be in demand outside among the friends of those who had been cured inside, and of others who had been cured outside through their report. And so it was. This demand of course increased in proportion to the success of the Refuge in regard to its in-patients, and although all the possible evils that might flow from it soon became evident, the native committee did nothing to guard against its possible evil consequences. The whole question has been an exceedingly difficult one. What was at first a great boon, became ere long a serious stumbling block, and almost made shipwreck of the institution. The outside sale of the inside pills could not well be stopped. At this time when these difficulties were cropping up, one of the most active of the native committee, the representative of the L.M.S. withdrew, when he saw that his watchfulness was resented by the keepers and likely to cause an unfriendly feeling. The idea got hold of the minds of some that a very lucrative concern had been established, which was going to benefit the keepers and committee. No feasible plan presented itself to the committee to correct, or guard against, the supposed evils. It was suggested to make both pills of the same colour and thus restrict and prevent the sale of the inside pills; to forbid the keepers from going in person for the pill mass; the pills to be made at the Hospital, in a pill machine, and a careful record of the numbers to be kept. Enquiries were to be made of the patients to find out whether their consumption and the daily record of it agreed. The pills were only once made at the Hospital, the new rules failed to be strictly enforced by the committee and so affairs were not much improved. It was a great mistake not having one or two foreigners on the native committee. This mistake was made from a desire not to appear to interfere, and to make them feel that the Refuge was all their own. The institution being connected with the native Christian churches and the keepers Christians, it was supposed that the good of the Christian cause at large would be the uppermost idea and that all notion of personal advantage would obtain no place.

But experience has proved that the early anticipations could not be realized. The whole difficulty lay with the white pills used inside. The pill mass was given to the keepers, out of which so many pills were to be made by themselves. The bulk of the mass

too, frequently varied, although the pills to be made were always to consist of the same quantity of the active ingredients. They had no pill machine on which to make them. There was a temptation to increase the number of pills, either by making them smaller, and thus producing a larger number, or of increasing the material by way of augmenting the bulk of the mass, which by the way, was left sometimes in their hands to do. Another possible opportunity for falsification lay in the number of pills given daily to each patient. At this time there was no fixed table for the diminution of the dose of the pills to guide the keepers and to enable checks to be kept over them. I am not aware that any misdemeanour existed under this head. With the facilities for increasing the bulk of the pill mass or the number of pills to be made, the temptation to falsify the books and record an incorrect number of pills as consumed daily by each patient, was exceedingly small. Altogether there was too much power put in the hands of the two keepers; Mr. Collins was too much occupied to give much care to the preparation of his pill mass or the making of his own pills and keeping a record of the same. When the native church ceased to contribute, the native committee relaxed their efforts of oversight. Their superintendence was only very nominal after all. It was difficult to get all the members together at one time, to consult and act, and on the absence of any one member, all the others declined to take any action. The keepers were masters of the situation. The committee's rule, too, changed men every three months and to select two men in rotation from the different Missions was perhaps prompted by some fear of this sort. However good such rule might be to prevent irregularities and to make the committee hold a check over the men, it was not calculated to work well in some other respects. Experience is most valuable in the conduct of such a Refuge, and no sooner are two men qualified for the post, than to prevent possible evils, they are turned adrift and their places taken by two new men. A hard and fast rule of this sort, was to be deprecated. When the men gave satisfaction and no charges were made or found against them, they ought to be allowed to remain. Dismissal in this way, although according to rule, was not calculated to reflect credit upon the dismissed men, who would be liable to be suspected of irregularities as the cause of their suspension. The affairs of the Refuge were thus conducted for the first eight months. The white pills which continued to be sold outside at the same price as the black ones, realized a sum sufficient to pay for the original cost of the ingredients and at the same time for the entire inside gratuitous consumption. Any surplus was I believe

handed over to the Refuge. The inside pill was by Mr. C., and appears, under the number of pills sold, considerably cheaper by virtue of its ingredients, but the price to outsiders being the same for both, a smaller sale sufficed to gain a profit, sufficient to pay their expense and the cost of the inside consumption. No limit of any kind was placed on the keepers either as to obtaining the white pill mass or in selling them outside. Financially this was a state of matters deserving of congratulation. Certain charges of tampering with the black pills, were also insinuated. The upshot of the whole affair was that the keepers were changed in the 8th month and replaced by two new men, members of the Church and American Presbyterian Missions respectively. During the two previous months there had been no in-patients, owing to the great heat. When the cooler weather set in, a new proclamation was issued by the Refuge committee ; the following is a translation of it.

"This Refuge is founded on the living-men-heart system. Since its foundation on the 17th day of first moon, that is half-a-year and more, there have been cured several tens of persons. The four quarters have all bought our medicines outside. Some irregularities inside have taken place and on this account the number of those wishing to give up the habit have been fewer, and from the 10th of the 8th moon, the committee has reconsidered the whole question. Those who are convinced of the injury which this vice is inflicting and wish to repent must bring their sureties and enter the Refuge."

Of the two new men placed in charge, the first is a particularly able administrator and an excellent book-keeper. He possesses sufficient of the *fortiter in re* combined with the *suaviter in modo*, desirable in a Refuge keeper. His colleague possesses the latter quality only and maintains his position, not from any remarkable fitness for it, as from the sheer necessity of having two men in charge, to superintend the in-patients, to permit of their alternately attending religious services, keeping books and transacting the other business of the Refuge, such as chequing notes, purchasing food, fuel and sundries, fetching the medicine, enquiring into sureties, placarding bills, reporting to Medical Officer, etc. Of the first two men in charge, one had good managing qualities but was ignorant of letters and was too much of a bully. Among the violent class of a lunatic asylum, his services might have been invaluable. He was rather apt to lose his temper and quarrel with the patients. No doubt as a class, smokers are hard to deal with, but compared with lunatics or drunkards, they are the personification of quietness and order. If the patients thought they

were being supplied with the pills short of satisfying the habit, through the fault of the keepers, they might prove troublesome. Gambling and other vices require to be put down with a strong hand. The rules of the Refuge require to be rigorously enforced, especially No. 7. During the two years there has been only one case calling for expulsion, where the in-patient was found secreting the pills up his sleeve, instead of taking them all at once as delivered to him by the keeper. In other respects he was unworthy, as he was living at the expense of one of the in-patients and his sole reason for entering the Refuge was apparently to tide over difficulties in regard to food and opium.

The two new keepers began under less auspicious circumstances than their predecessors. No charges of harsh treatment, of tampering with the pills or falsifying accounts have been brought against them. The old system in regard to the white pills was continued—any change being found difficult and irksome. It was hoped that the dismissal of the former keepers would have a salutary effect on them. They were also Christians. They kept their books well, presented monthly statements and in other respects gave satisfaction. The existence of the two men of different Missions was supposed to exercise a mutually healthy check.

In looking back upon the first year, it was evident certain important changes would require to be inaugurated in regard to the constitution of the committee; the scale for diminishing the dose for the smokers, etc. A table was drawn out and hung up in the Refuge as a guide to the keepers and a guarantee to the patients that this action proceeded from the committee and the medical man. Mr. Collins and Dr. Dudgeon were added to the committee and henceforth the entire control of the temporalities of the Refuge in all its aspects was to be directly in their hands. The spiritual control was to remain as before. These measures were only carried out towards the end of the second year, owing to the absence in Japan of Mr. Collins and the absence of patients during the hot weather of 1879. The Chinese have a dread of attempting to throw off any habit in very cold or very hot weather. Spring and autumn are the most suitable periods. In the middle of winter the Chinese New Year holidays interfere largely with any attempt at reformation of morals. Immediately after the New Year, when the people are poor, having borrowed money to pass over the year and spent their money in fire crackers and shrines, they then begin to think of turning over a new leaf.

At the time of the commencement of the difficulties in the spring of 1878, already referred to, I ought to mention two circumstances which tended greatly to precipitate the difficulties and prevent a watchful care being extended to the operations of the Refuge. These were the long continued illness in Mr. Collin's family, preventing him from giving the oversight needed, and the famine fever by which Dr. Dudgeon was attacked.

At the end of the first year a full statement of income and expenditure was presented and an abstract read at the last meeting of the Week of Prayer, where the subject of intemperance always finds a place in the yearly programme of exercises.

The Refuge was conducted during the second year on the same lines as already indicated. A sheet for both years is appended below, and the statistics there given, will explain better than we can express, the result of the Refuge and the good it has accomplished. Instances are almost of daily occurrence, of in or out-patients having been cured of their long standing habit. That some relapses will eventually take place is what may naturally be expected especially among young men who are particularly prone to fall. So much did this appear to be the case to one of the keepers, that he suggested the exclusion of young men from the institution. To this, of course, it was impossible to accede. One of the Refuge patients has been baptised as a Christian by the American Methodist Episcopal Mission and has already stood the test of nearly 18 months. He was lately found by a relative, assisting in preaching in one of their chapels and on returning home, his relative being now thoroughly convinced of his having adopted the Christian religion, gave him a black eye. He appeared at the Hospital on this account, and from others I learned the circumstance. The fame of the Refuge has spread to inland towns, and in one, immediately beyond the inner loop of the Great Wall, we have had a succession of batches of smokers forwarded to the Refuge, the funds for their support in many cases being contributed by friends, relatives and townsmen to enable them to get cured. Such a curse do they look upon it that many places are most willing to do what they can to extirpate the evil that has crept so stealthily into their quiet centres.

I must not omit to mention the application of 4 or 5 women in 1879 to be taken into the Refuge for the cure of opium smoking. The rules however did not admit of their being received. Immediately adjoining the Refuge the Methodist Mission has a small hospital for women. If female smokers could be admitted there, the difficulty would be met and much good effected. One of the applicants was a

widow. Both she and her husband had smoked but after his death she did not deem it respectable to continue the practice. The senior keeper made arrangements to take her into his own home, of course outside the Refuge, (they are not allowed to have their families in the establishment) when she got cured. Among the out-patients were 8 or 9 women who purchased the pills. Two of them ate opium. One was a principal wife who contracted the habit on account of disease and was obliged to keep increasing the dose. Hearing of the Refuge she sent a friend to buy 20 pills on trial and finding them beneficial she bought largely afterwards until the cure was completed. Her name was Shĕn, a Manchu. Another, a concubine, who did not wish her master to know of her habit, sent her nurse for the pills and by and by she also was cured.

During 1879, 5 or 6 persons, have come to buy 2 or 3 pills at a time. They said it was to cure coughs and not opium and they had found them useful in such cases. One pregnant woman came enquiring if she could give up the habit without endangering her condition. The keepers were unable to advise. The danger is not great, if cautiously gone about.

As I am writing a special paper on the establishment, management and results of Opium Refuges, I shall reserve what further I have to say in elucidation of this subject. The plans adopted for the more effective conduct of the Refuge during its third year of existence will more properly come for review a year hence, when the report is presented for the current year. Many of the suggestions in the forthcoming paper are being carried out. The greatest stringency in the execution of all the rules is being enforced. It is now practically directly under foreign management, the native Committee ceasing to take any active interest in it. Many of the foreign missionaries have responded to a call for further help, to enable some necessary repairs to be executed to add to the greater efficiency of the institution. New placards with enlarged and amended rules for its guidance have been printed, and placarded throughout the city. All pills for consumption inside are to be made on the pill machine at the Hospital and not at the Refuge; they will be uniform in colour and size; Mr. Collins and Dr. Dudgeon have agreed to extend their liberal offers over another year; a stringent diminution dose table has been drawn up and hung up in the Refuge—a vigilant scrutiny is observed each month when the account is rendered and squared. In other respects the Refuge will be conducted as hitherto.

The following statistics drawn from the Records kept in the Refuge may be of interest.

STATISTICES

No. of In-patients in the Peking Refuge for 1878, 78.
" " " " 1879, 68.
Largest No. of Patients in at any one time 13.
Smallest " " " " " 2.
No. of pills consumed by the patients during 1878, 20,090.
" " " " each patient on an average 263.
" " " " " " during 1879, 46,699.
" " " " each patient on an average 686.

The extent of the habit stood thus;—

1878	43	smoked	2	mace	average	*m.* 2. *c.* 6.
	22	"	3	"		
	8	"	4	"		
	5	"	5	"		
	78					

1879	14	"	2	"	average	*m.* 3. *c.* 3.
	27	"	3	"		
	16	"	4	"		
	8	"	5	"		
	3	"	6	"		
	68					

The length of time in which Opium had been smoked, stood thus;—

1879	4	had	smoked	for	3 years	average of 11 years.
	7	"	"	"	4 "	
	5	"	"	"	5 "	
	12	"	"	"	6 "	
	7	"	"	"	8 "	
	9	"	"	"	10 "	
	7	"	"	"	15 "	
	14	"	"	"	20 "	
	3	"	"	"	30 "	
	68					

The Proportion of eating and smoking.

30 smoked opium and also the ashes.
12 " " ate the yen pàush (extr.) the smoking not being sufficient to satisfy the habit.
26 " " alone.

The time spent in the Refuge.

1878	24 men	were	20	days	average 28 days.
	50 ,,	,,	30	,,	
	4 ,,	,,	60	,,	
1879	34 ,,	,,	30	,,	average 1½ months.
	30 ,,	,,	60	,,	
	4 ,,	,,	90	,,	

Divided according to provinces, the members stood thus !

Province of Chihli.

1879	Bannermen (manches)	32	..	..	31.
	Chinese ,,	28	1878	..	28.
	Shanse ,,	8		..	14.
		68	..	.. Shantung	5.
					78.

The out patients in 1879 were 385 divided as follows !

Natives of	Shantung	25.
,,	Shanse	52.
,,	Chihli.	
	Chinese	106.
	Bannermen	202.
		385.

Out-patients in 1878.—225.

,, ,, 1879.—385.

610.

Not judging the balance sheet of income and expenditure together with the list of the foreign and native subscriptions to the Refuge of sufficient interest for these pages, they are omitted. It is enough to remark that the foreign subscriptions for 1878 amounted to $80, the native to $42, the profit on the pills sold outside to $160, the whole income to $270 and the total expenditure to $226, leaving a balance of about $43.

For 1879, the native and foreign voluntary and unasked subscriptions amounted to $5. ; the profit on the sale of pills to $193, the expenditure to $213, leaving a balance of about $20, not a bad report for the first two years.

ITINERATION IN THE PROVINCE OF NGANHUEI (Continued.)

By Edward Pearse.

HAVING already given some account of our work (in the *Recorder* for Sept.-Oct. 1879,) in the south of Ngan-huei I now purpose to speak of the northern part of the province. As we have no stations north of the Yang-tse, except in this city, (Ngan-king) our work in that part of the province has been necessarily more desultory in its character than in the south; Mr. Randle and myself have, however, made several longer or shorter journeys and have visited in all eighteen cities, besides a number of large towns and villages, on the north side of the "great river." In some of these places we have preached and circulated books on more than one occasion, but the majority of them have only been visited once. Other of our missionaries have been to Poh-cheo, Meng-chéng-hsien, and several other cities on their way to Honan and Shan-si. The longest journey was made by myself in company with Mr. Thorn, of the American Bible Society, in his foreign built yacht. We travelled together on that occasion over 3000 *li* and visited thirteen cities, including Feng-iang, Ing-cheo, and Lü-cheo-fus and Lü-sheo, and Luh-an cheo. The remainder were district cities.

Going by Yang-cheo and F'ing-kiang-p'u on the "Grand Canal," we crossed the "Hong-tsi" lake and then travelled on the Hwai river as far as Ceng-jang-kwan; traversing the entire breadth of the province from east to west. Thence we went on to Luh-an-cheo, from which city we came over land to Lü-cheo-fu and Ngan-k'ing. On ariving at T'sing-kiang-p'u we experienced some difficulty in getting forward, and almost thought at one time that we should have to turn back and take another route. Not that any difficulties really existed except in the imagination of our boatmen, who being unwilling to proceed saw many lions in the way. They prophesied that the boat would certainly be smashed in passing through the locks in the canal, of which there are four just above T'sing-kiang-p'u or being fortunate enough to get through the locks with our lives, we should most likely come to grief in the lake, for the water, they assured us, was too shallow to admit of our crossing to the other side; and further, as there were over 500 boats conveying tribute rice to Peking, all waiting to pass through the locks, and all *other* boats going *up* the canal were on their account stopped for the time being, they augured that the delay would be very great, so that we, having to a wait our turn with the rest, might possibly be detained there a fortnight before we

could proceed on our way. Moreover one of our boatmen declared his intention of returing to Yangchoo, and the "lao-pan" intimated that we had better seek for another man to take his place. Altogether it did not look promising for a speedy departure; however we have learned that it does not do to take too much for granted in China, and that usually the best course to pursue is *to go forward until you come to a full stop*, so we determined to go on as far as we could; and by dint of a judicious use of the "silver key" and by sending in our cards to the officials in charge of the several locks we succeeded in getting through all of them *in one day* without meeting with any worse mishap than rubbing a little paint off the sides of the boat. The rest of the supposed difficulties proved to be equally imaginary as we came near to them. It was rather an exciting business passing through the locks. The water sweeps down an incline at a fearful pace, and the boats are pulled up by means of windlasses placed on the canal banks. Of course there is plenty of shouting, and when the right moment arrives for turning the windlasses, gongs are beaten, crackers fired, and signal flags waved by those who superintend the matter, and in a few minutes you are over the rush of water and quietly pursuing your way. At one of the locks we had no less than *sixteen windlasses* at work with *over* 100 *men* to pull us through.

The rice boats extended for a distance of some fifteen or twenty *li*. They were divided into ten distinct fleets, each consisting of fifty or more boats and carrying 10,000 piculs of rice between them. Every boat has one or more large bright colored flags flying at the mast-head; the fifty or more boats of each several fleet, carrying the same flag. At the time we passed them there was a good strong wind blowing and the effect of this large number of gay-colored flags flying in the breeze was very pretty.

About the same quantity of rice is, I understand, conveyed to the capital from this locality every year. It is shipped at a large town called Fang-shui. The boats take several months to complete the journey.

The "Hong-tse" lake is from 300 to 400 *li* across from east to west, and except at certain seasons of the year when the water is lowest, large boats are able to cross at almost any point. The "Hwai" is a fine river averaging, I should judge, about 300 yards wide along the whole length of its course from Wu-ho to Ceng-jang-kuan a distance of about 1000 *li*. At Ceng-jang-kuan it is joined by several smaller streams, one coming from Luh-an-cheo, 360 *li* further south, and another from Ing-cheo-fu in the north. Whilst the main river still continues to flow-from the west; but, it is considerably dim-

inished both as to width and volume of water. The northern branch is navigable to the borders of Honan. We went only to Ing-cheo-fu. As far as that city it is a considerable river being generally about 100 yards wide and with plenty of water for good sized boats. The tributary of the Hwai river flowing from Luh-an-cheo is a mountain stream, very shallow; with a sandy bed and broad stretches of sand-bank on either side, which, after heavy and continuous rains, are covered with water; the current then becomes so rapid as to render the river almost unnavigable, as it was we found it exceedingly slow work travelling up the stream. We were obliged, owing to the shallowness of the water to leave the yacht at Ceng-jang-kuan and take a flat-bottomed boat to Luh-an-cheo. A large number of bamboo rafts are employed to convey tea and hemp, which are the chief products of Luh-an-cheo, from that city to Ceng-jang-kuan, there to be shipped for their final destinations.

Boats of this particular build, and different from any I have seen elsewhere, are very generally used in this locality. They are very long and specially adapted for shallow water, each boat being in fact *two boats* joined together stern to stern. They look as if the hinder part of each boat had been sawn off in order to make them fit close together. But I understand this is not the case, they are built so and the two parts are not intended to be used separately.

The largest cities in the north of the provinces so far as we have been are Ing-cheo-fu, Hwai-üew-hsien, and Luh-an-cheo. Sheo-cheo, Ho-cheo, and Wü-uei-cheo are also places of considerable importance. Beside these cities Sing-Hwai-kuan (the port for Feng-Iung-fu) and Ceng-jang-kuan are, especially the latter, large and populous towns. At Ceng-jang-kuan, there were, at the time we were there, some hundreds of salt junks waiting to pay duty, before proceeding to their several destinations. Ing-cheo-fu is one of the very few cities in the province, that did not fall into the hands of the rebels, consequently it is in a much more flourishing condition than the majority of places which I have visited. But none of the cities in the north can at all compare with these south of the Yang-tsi both dwelling-houses and shops being for the most part poor and mean. I have already mentioned, in my former paper, the fact that in the south of the province the houses are all built of brick or stone; in the north, on the contrary, but few brick buildings are to be seen; and there being no hills, worth mentioning in the district to which I am referring, that is all along the course of the Hwai river, and southward to Shü-ching-hsien, stone is very scarce, and consequently stone built houses are almost unknown. Mud is the principal (and in the villages

the only,) material employed in building. The houses are mostly thatched with straw but in the larger cities tiles are also in pretty general use. Feng-iang and Lü-cheo-fus are desolate and deserted looking in the extreme. A large proportion of the space enclosed by the walls in the latter city is overgrown with rank grass and weeds. This is also more or less the condition of some other cities beside Lü-cheo-fu, but the houses being built so largely of mud, they are erected at comparatively little cost, consequently the marks of ruin and desolation resulting from the Tai-ping rebellion are perhaps somewhat less apparent than in the south. However this may be it is certain either that the population of the districts through which I have travelled has been less scattered or that many of the people have returned to their homes, for while south of the Yang-tse immigrants from other provinces have been encouraged to come and cultivate the land, and even to this time much of it remains untilled, in the north, generally, so far as I have seen, every acre of arable land appears to be cultivated and that too by natives of the locality in which the land is situated.

The crops this year are for the most part good and there are many signs of prosperity and contentment. Until you get beyond Luh-an-cheo, coming southward, rice is but little cultivated, wheat and barley being the principal crops. *Opium* is also grown to a considerable extent between the cities of Luh-an-cheo and Pu-cheo-fu. There appeared to be none however within about ten miles of either city. This may probably be accounted for by the fact that the manderins have issued proclamations forbidding its cultivation. But notwithstanding this prohibition, for a distance of some forty miles on the road we saw small patches of the poppy growing in every direction. This is the *first* and *only* opium we have seen in the province. Of course there may be more in other districts to which we have not yet been, but I do not fancy it is cultivated to any great extent. At Ing-cheo-fu I was told that last year the prefect of that city had sent men to root up all the opium to be found growing within the limits of his jurisdiction, threatening at the same time to confiscate their land and severely punish those persons who persisted in its cultivation. I cannot vouch for the truth of this story, but I did not see any opium growing there although I walked several *li* to and from the river bank to the city. It appears that proclamations had previously been issued on the subject, but no notice was taken of them so active measures were set on foot to *root out* the evil. It would be well if all those in authority in India as well as in China could be persuaded to follow such a worthy example.

The people of north Nganhuei are generally supposed to be exceedingly rough. The natives of Poh-cheo, Sheo-cheo and Ing-cheo-fu especially have the reputation of being very fierce and unruly, and I have repeatedly heard it stated in this city that in these districts every man carries a knife or some other weapon upon his person, and that they are not slow to use it. However this may have been in former times, *it is not the case now.* I saw no one, excepting of course soldiers, carrying a weapon of any kind; and in the course of our several journeys in the north of the province we have as a rule been treated very well.

Owing to the fact that but few if any foreigners have visited many of the places through which we passed on our recent journey, large crowds were often attracted and a good deal of curiosity was manifested. In some places we were freely bespattered with uncomplimentary epithets, and Mr. Thorne had his hat knocked off once or twice, at other times books were snatched from his hands or the people demanded them without payment. A few stones too were thrown, I think however more to intimidate us than with the idea of doing us any injury. I, wearing the native dress, came off more lightly than my companion.

It may be interesting to those who knew Mr. Johnson to learn that we passed the spot where he is *said* to have been murdered. We were told at Ing-cheo-fu that he was allowed to leave that city unmolested after selling books there, and had proceeded some 130 *li* down the river on his return journey when he was attacked by men from two gun boats *sent after him by the fu-tai*, who was then living at Ing-cheo-fu. The soldiers (so we were told) came on to his boat under the pretext of wanting to buy books, when not only Mr. Johnson and his native helper but the boatman including one or two women were all killed, and the boat broken up and sunk in the river. It is difficult of course to know how for this story may be believed, especially as it conflicts somewhat with what has been previously reported as to the manner in which Mr. Johnson met his death.

As regard the natural features of the country through which we have passed; it is particularly flat and uninteresting so far as scenery is concerned, all along the course of the Hwai river, but coming further south there are some pleasant spots notably from Hsü-cheng-hsien to within some 60 *li* of Ngan-king, where the road is in several places enclosed by high hedges of trees and bushes overgrown with honey suckle and wild roses, making it almost like an English country town. Trees too are plentiful and wheat and barley, which were just being gathered in as we came down, are cultivated to a great

extent. In addition to this there are some nicely wooded hills in the background, so that altogether the scenery was home like and pretty, and at times we could hardly realise that we were in China at all. Nearing this city you get amongst the hills again, and the general aspect of the country differs but little from that of the south of the province. The road from Sü-cheo-fu to Ngan-king being the "great road" to Pekin from the south, there are inns and villages every few *li*, but the accommodation is miserably poor. At the road-side inns visitors do not even get boards to sleep upon but have to lie on the dry mud floor on a bundle of straw which is heaped up in a corner during the day and spread on the floor at night.

The guests all sleep in one common room. Mr. Thorne and myself generally managed to secure tables or doors to lie upon. In the cities the accommodation is somewhat better. For the last part of our journey we hired barrows. Those worked by two men are long enough to recline upon and are tolerably comfortable when the roads are good. But in this instance that was not the case. We have met several persons who have listened to the truths we proclaimed with apparent interest, but it is a solemn fact, that amongst all those to whom we spoke in north Nganhuei during the course of my journey with Mr. Thorne, *we did not meet with one person*, who, so far as we could tell, *knew anything about the gospel or had ever heard it before.*

Although no permanent work has yet been undertaken in the northern half of Nganhuei, what has been attempted will, I trust, prove to be but the *beginning* to the work yet to be done there. These occasional journeys will, I hope, soon be followed up by more regular and systematic efforts for the evangelisation of these districts of which I have been writing, and whether this be undertaken by ourselves or others is of little moment so that the work be done. Meantime many thousand have heard more or less of the gospel or received Christian books, and, since God has promised that our "labour shall not be in vain in the Lord," we look for some results to be produced to the Master's glory from the little that has already been done in that part of the province.

THE CHINESE RELIGIOUS TRACT SOCIETY.

By Rev. J. M. W. Farnham, D.D.

THE CHINESE RELIGIOUS TRACT SOCIETY, held its Second Annual Meeting in Shanghai, the first week in May. The Rev. Dr. Happer, of Canton, who has been elected president in place of the late At. Rev. W. A. Russell, D.D., was present and the series of meetings were attended and calculated to give the promoters of the Society great encouragement.

There were two principal meetings, one conducted in Chinese and the other in English. Both of these services were well attended by ministers and Christians of various denominations in Shanghai and some from the outports.

The Rev. Mr. Bao, of the Presbyterian Mission, preached the annual sermon in Chinese.

After speaking of the character of the works the Society was prepared to publish he dwelt at some length upon the part the native church members were called upon to take as voluntary, unpaid distributors. He said:—"We do not intend to use any paid agents but hope the churchs will organize the work, and enlist voluntary distributors. Each local society should have its own chairman, secretary, treasury and distributors. The distributors should go to each family in his or her district at least once a month; if there is an opportunity to read and pray with the family it should be eagerly embraced. If he can furnish any book or tract to meet the spiritual necessities of any member of the family he should esteem it a privilege. Each distributor should have a well defined district, and go regularly over it. The local society will settle for itself the amount each member shall contribute per month, whether 200 cash, 100 or only 50. The distributor can go out any evening or at a time when it will not interfere with the regular service on Sabbath. There are then the following advantages to be derived from this work:—

1st.—The tract selected to meet the spiritual needs of the family is calculated to do great good.

2nd.—The exhortations of the distributors are one of the very best means of doing good. He not only leaves a book but carefully adapts his instruction to the wants of his hearer, urging those among whom he goes to read the Bible and pray.

If he meets the poor and needy he may administer to their wants and bring them the comforts of religion. The great doctrine to be held up to all is, *Christ died for us*, and entreat them to believe in him and serve him.

3rd.—If the distributor goes forth with prayer for God's blessing on his labors, he will surely be blessed himself. Some fast and pray before going forth on this errand. These labours make the Christian self-sacrificing in seeking the good of others. It enables the Christian to know the spiritual condition of those around him, and use the best means to bring them to Christ. It makes the church member feel his own weakness and ask help of God in spreading the gospel; it leads all to activity in their duties. As to the organization of such societies, if the members are in earnest it can be accomplished; if undertaken in faith and prayer there is no church in which an auxiliary may not be formed, and earnest-hearted distributors found. There is no church so poor that it cannot afford the few cash to purchase the necessary tracts.

This is a work in which the women may engage. It is no unusual sight to see women in China going from house to house to sell small articles of value. Our native Christians can follow this example and go from house to house bearing the gospel. In every country, women are the first to accept Christianity. They receive the greatest blessings and ought to help spread the joyful news. The auxiliary societies should meet at least monthly, to hear the reports of the distributors; the distributors should be familiar with the doctrines of our religion that they may be prepared to explain them to all they meet, whether high or low, rich or poor, learned or unlearned. They should be familiar with suitable passages of Scripture to assist them in enforcing the truth. If the words are selected with care and the work engaged in with interest and faith, souls will be saved. They will certainly meet, as they go from house, to house those who have not heard the gospel before, to whom they can bear the message. The distributors should be filled with the Holy Spirit and a love of souls, be constant in prayer, self sacrificing, and full of faith. They should be patient, and bear with those who hate and abuse them, showing forth the principles of the gospel they profess, as the Lord Jesus Christ did.

If the principles of this society are carried out, all the church members, male and female, may be set to work. Therefore we trust every church will take an interest in the organizing of auxiliary societies. If they consider this method is a good one, they will certainly help to set up these local societies. The heathen are so numerous that it is impossible for the pastors and preachers to reach them all, but the church members can help to teach them and invite them to come and hear the gospel preached.

The pastors cannot be ignorant of the fact that most of their members are doing nothing to spread the gospel. Let them organize

these tract societies and their members will be set to work. No one need excuse himself because he lives in the city or country; the tract society is adapted to all places. Already we have one local society organized in Kiuchow by the native members, another is being organized in Peking, and still another talked of in Shanghai, and we hope many more will follow their example. Some of the daily papers characterised this discourse as an able effort.

On Sunday evening, May 2nd, Dr. Happer delivered a very able and eloquent sermon in behalf of the Society in Union Chapel.

On Wednesday May 5th, the president delivered his inaugural address in Union Chapel before a large and attentive audience of the members and friends of the Society.

He spoke of the Board of Trustees being composed of one half foreign missionaries of the various denominations and one half native Christians, this being the only organization in which the 15,000 native Christians could have a common interest and a share in its control, and said the fundamental principle of the society was a *union* of the disciples of the Lord Jesus to effect an object dear to all who love the Lord. That it commends itself to the Christian feeling of many is evident from these facts:—

1.—That the position of Trustee has been accepted by so many esteemed brethern.

2.—The great Religious Tract Societies of England and America, after which it is so closely modeled have given it the right hand of fellowship, in making liberal grants of money to help start its work.

3.—A banker of New York city, seeing some notice of its organization, unsolicited sent $500 as an expression of his good will.

But the most gratifying evidence that it has met a want in the heart of Chinese Christians is the fact that many have come forward and paid their three dollars for annual membership and have paid the second year's subscription without being asked, one having paid $6 at one time, three for himself and three for his wife.

If we could recall all the difficulties and discouragements which were experienced in the commencement of those great Parent Institutions in our native lands, whose wide spread operations cover the whole land and extend most beneficently to foreign countries, we would see that they made but slow progress at first. They met with indifference from many—some saying they were premature—others that existing organizations were sufficient. But they were "*plants of righteousness* which the Lord had planted," and "they have yielded their fruits monthly, and their leaves have been for the healing of the nations."

The express object of this Society is to unite native Christians in managing and supporting the preparation of books and tracts explaining the Christian religion. What we labour for and hope in the end to see effected, is a Society managed and supported by the natives themselves. We hope it may be with a printing establishment, owned directed and worked by themselves, with depositories under the management of agents of the Society, located in different parts of the Empire. We hope to see them publishing tracts written by themselves, in which the great fundamental doctrines of our religion shall be stated in their own modes of thought and with their own illustrations and style, so as to reach the minds of their countrymen. It is hoped that these tracts full of the love of Jesus and good will to men will be carried into the the innumerable towns, villages and hamlets of this widely extended land, and on the mulitude of vessels and boats that thread the numerous rivers and canals of this trafficing people. In other words what we want to see is a Religious Tract Society *here* which will be to China what the Religious Tract Society of London is to Great Britain, and the American Tract Society is to the United States of America. I take it for granted that there is not a single one in this audience who would not rejoice to see such a result—not a single friend of the gospel, or one who desires the conversion of China, who would not rejoice to see such a result. We ask the co-operation of all, we seek the counsel and suggestions of all. We have sought to make the basis wide and well chosen so as to satisfy all. We have solicited the co-operation of all and endeavoured to get those to act as trustees in whose wisdom and prudence all would have confidence. If there is anything objectionable in the organization as it now exists, we will gladly receive suggestions from any one to improve and correct them.

To effect such a result there must be a commencement; the natives cannot always be kept in leading strings, and we think the time for such an effort has fully come.

It was the concurrent opinion of the missionaries of Shanghai, as expressed in conference last night, that the native Christians contributed so little because they had not been properly instructed.

The most striking instances in which the native Christians have been introduced to joint conducting of Christian work is in the annual Methodist Conference at Foochow—in the Classes of the Reformed and Presbyterian churches at Amoy, in the Ningpo Presbytery and the Synod of China, in connection with the Presbyterian church. In all these four ecclesiactical bodies, the native members largely exceed in numbers the foreign missionaries, and the work is carried on with

the best results and with the most gratifying order and decorum—and from these examples of the safety and success with which the native brethren can aid in the regular work of ecclesiastical bodies, we have the best grounds of encouragement to seek to give them greater facilities and opportunities for such co-operation, feeling assured that thereby there will come great enlargement and expansion of Christian work. As an instance of their readiness to enter upon new work of their own, I may mention the following:—The ministers, elders and members of the churches in the Ningpo Presbytery are planning to commence a boarding school in which their own sons can secure a Christian education, that will fit them for the discharge of the duties of life. Who can say but that a Christian college or high school may yet grow out of that contemplated school? Harvard and Yale Colleges, in the United States, had a very small commencement.

In accordance with present usage the native Christians are not associated with the missionaries in the disbursement of home funds. How then can they be better trained in such work than by organizing a society in which they will be joint, and in the end, sole contributors and directors? There is now in China a body of some 15,000 native Christians in more than 300 churches. There are more than eighty ordained native preachers, more than 500 assistant preachers, nearly 100 colporteurs—more than 100 Bible women. Is it wise and expedient that these 15,000 native Christians and more than 800 native Christian workers shall have some society in which they can have a common interest and which shall be to them a symbol of the union and communion which subsists among all the followers of the Lord Jesus? Besides this Tract Society there is no other union Society now in existence in China. We claim that here is a common ground on which we can all meet, a blessed work to which all may contribute, as God prospers them, and in the carrying out of which all may co-operate; and in planing for which all may take counsel together, and in praying for which all may with one heart and voice unite in asking God to bless the united efforts of all his servants in these labours to make known "the only name given among men by which we may be saved."

Those who have taken the initiation in the organization of this Society have not done so because they feel they have any claim to be leaders, but simply because they felt desirous of doing that which they felt would be for the glory of God and the extension of his kingdom.

They most cordially invite all their brethren to unite with them n the effort to accomplish a most important result. If others will do

the work, and they are fully aware of the fact that there are others who could do it better, they will gladly yield the labouring oar to them. If all the four hundred and seventy three foreign missionaries in China, male and female, will in their several spheres and places cordially co-operate in the work, state the object and aims of the Society and give the native Christians the opportunity of contributing to it and then receive for them the tracts, which the Society is ready to supply to all contributors to half the value of the contributions; we feel that it will be a very easy work to effect most desirable results, and that it will be a most important means of training the native churches in the grace of giving and also of labouring personally for the salvation of their fellowmen. For while there are many of the native members who cannot preach the gospel, there are few indeed who could not hand a tract to those they meet and ask them to read it. If each Church would contribute a sum to this Society and thus get a supply of tracts, those who are willing to engage in the voluntary distribution would have the means at hand. It thus presents a most feasible plan, (a plan which in the experience of the great Societies in England and the United States, has produced the most gratifying result) for developing in the native Church the germs of giving and personal effort for the salvation of others, and at the same time increasing their love to their Lord and Saviour and their fellow Christians of every name and denomination.

With this statement of the principles of the Society, and its objects and aims, I wish to thank my brethren, the trustees, for their Christian esteem and confidence which led them to elect me to occupy the position of president of the Society which has such high and noble Christian aims. I do not feel that I have any more adaptation and capability to discharge the duties of the office to which your partiality has called me, than many others of our number. But having accepted the office, I will endeavor to discharge its duties faithfully and to the best of my ability. I ask and confidently expect the most earnest co-operation of all my fellow trustees, in the efforts to make this Society a blessing to the native Churches and to the multitudes in this land, who are yet without the knowledge of the Gospel. In dependence upon the assistance of divine grace, and praying for God's abundant blessing upon our joint effort, I accept the office to which you have called me."

For reasons, which were fully set forth, the Society was not in a position to begin the publication of tracts and books till near the close of the year. The equivalent of 1,160,000 pages of tracts was reported as the amount printed in the past year. Arrangements

had been made to open depositories in different parts of the empire.

A Chinese pastor in the Sandwich Islands has written to express his pleasure on hearing of the formation of the society and promising to become a life member by the payment of fifty dollars.

The Treasurers report showed the receipts for the year to be $1,639.40 and the expenditures $424.75.

Correspondence.

A Correction.

The Editor Chinese Recorder,

DEAR SIR,—

Kindly give currency to the following correction for the benefit of those of your readers who may have a copy of "A guide to the Tablets in a temple of Confucius."

The last sentence on page 67 is wrong. Chou Tun-i was buried *near Kiukiang* and *not* at *Tan-tu.*

Yours faithfully,
(Signed) T. WATTERS.

Itineration in Shantung

DEAR SIRS,—

I was away from home 61 days, walked over 400 English miles, and preached in 457 villages. Labored only in Tungchow Foo and Laichow Foo prefectural districts. The difference in our reception in these two prefectures is most manifest. In Tungchow Foo prefecture I was only very rarely called "Yang Gwei Dz" and stools were brought to me and my Chinese companion nearly every day. We rarely had seats brought us in the Laichow Foo prefecture, and the opprobrous epithet was heard very frequently. It was not often used with an evident intention to offend, even then. In the four Hien districts of Tungchow Foo which we visited the way is fully prepared for the careful preaching of the Gospel. The superiority of this Foo district to the other, is due to the greater familiarity with us and our work here, which has been very much promoted by the reports of literary candidates who have been to our houses or chapels during Examinations. I heard the opium cavil very much more this year

than last or indeed than any time I can recollect. I did not forget the suggestion in the *Recorder* to keep a case book after the manner of medical practitioners. My experience is that of very great sameness. Spiritual stupor is the sad characteristic of ninety-nine hundredths of the many thousands to whom I commended God's remedy for sin. I will specify a few cases of a different nature. No. 1. A serious looking laborer at a village near Laichow Foo. Heard the statement both of Law and Gospel with close attention. When we had done "Alas" said he, "to change a man's heart is indeed hard." Directed him to apply to the Holy Spirit. No. 2. A clever, talkative, keen-witted man who made his appearance at a Temple on the steps of which we were preaching in a large country village. "What about Confucius?" he ejaculated as I was going on with my discourse. "He only taught the duties of the present life," I replied, "He ignored the Life to come." After some time I heard him say to a companion. "This does square with the teachings of Confucius. He taught the duty of offering sacrifices to the gods." To this I made no reply. No. 3. A shrewd, disputatious farmer in a large but remote village amongst the hills, in Laichow Foo. "We Chinese are in duty bound to worship Kwan Lao Yay. It was he who protected all these villages during the last raid of the local rebels." No. 4. A good natured, credulous old man of very considerable intelligence, by profession a cattle doctor who staid at the same inn with us at a large fair. "The virtue of Kwan Lao Yay" said he "was so great that he was not only termed god by the Emperor but was actually made such by Heaven." This person, whenever I said anything of the Heavenly Ruler immediately said the same thing of Heaven and Earth, a symptom which I observed in many other cases. No. 5. An ignorant old farmer taking his nooning before his very comfortable dwelling at a small village in Chè Hsia. "Buddha was before Heaven and Earth," said he. "That is an outrageous falsehood" said I "Buddha's father was, as is very well known, an Emperor in India." No. 6. A middle aged woman of some intelligence at a pretty village in Chao Yuen just at the foot of a hill on which is a temple where the worship is specially fanatical. "We must worship the kitchen god; if we do not he will send on us dire calamities. Moreover we owe our crops to him." I assured her of her mistake. Are you not from Tungchow? Yes. Oh, you know Bessie's Mamma then." And then she described to the women near her the style of head dress of Mrs. S., whom she had seen in that lady's visit this spring to a village a few miles distant. And so argument was left to discuss fashions. No. 7. A cold, cynical laboring man met at noon-time of the same day with the last. "Death is inevitable and there is no use in fearing it. Sin can not be expiated. I do not fear death." And he left me in a pet unwilling to hear more of the matter. So much for the case book. As to results I grieve to say none appear as yet in connexion with our Shantung village work. I celebrated the Lord's Supper twice during my tour and baptized 3 persons, but all at places where Christians have lived for some years. An old woman in a village near one place where we have a church

ran after me up the hill as I left the pretty little seaport where she lives, not overtaking me till I had gone a full quarter of a mile. "I am a doer of good deeds and you are a preacher of good doctrine, I want to hear you and to get your books." Thinking she had too good an opinion of herself I gave her the ten commandments. She did not seem self-righteous. When I reached the 4th commandment she requested me to make a paper giving a list of the Sabbaths for this year that she might keep God's day. I promised to leave her a calendar at the inn a few miles away where I was stopping. When I had explained the ten commandments Mr. Lan gave her a very plain statement of the Gospel. As he proceeded to explain the name and character of Jesus "I can never forget that name" said she, "It is now nigh ten years since I first heard it and whatever else I forget I shall never forget it." I asked her if there was a village inn there, or any place where Mrs. C. or Mrs. S., could stay, and whether she would like to learn more. She said there was no inn in her village: that she had heard of foreign ladies coming to the Christian village of Nyong Kiu and had thought before of trying to go and be taught; that she had failed hitherto but the next time the ladies came she must certainly go to Nyong Kiu and be taught by them. Mr. Lan and I have walked over a thousand English miles during the last two-and-a-half years and have preached in over a thousand villages. We have never had such another hearer as this old Mrs. Chung. Telling the story at Nyong Kiu, we learned that the grandmother of one of our Christian women who lives in that village has been much persecuted on her grand-daughter's account and we were led to believe old Mrs. Chung was the woman. The incident cheered us greatly.

Yours in the Gospel,

CHAS. R. MILLS.

One Bible for China.

DEAR SIR,—

As a call to special supplication, extracts from a few epistles in reference to the above topic are given.

The Nestor of the Presbyterians writes "My only wish in these last days of my work for the Master is to do what shall be for *His glory*. I have no personal will or wish. My prayer is, Lord, what is thy will? ..... With all the sentiments about union and co-operation, I entirely agree..... When Mr.——was in——a year ago, I had full conversation with him, and were all the friends of that version of the same mind, it would be easy to come to some arrangement for a *joint* effort for a *common* version.....I am very willing to correspond with any gentlman of those who use the other version, and will be animated in such correspondence with the Spirit of Ps. CXXXIII. 3, Praying that God may give you to see the desire of your heart, I am &c."

A Father of the A.B.C.F.M., says; "The matter seems to me to lie in a nutshell, as thus,—not the slighest prospect of *all* missionaries uniting on either of the existing versions, *ergo* better combine and make use of the valuable aid to be got from these old versions and get up a union work. This seems reasonable and *Protestant*. If it is said, 'No, better wait till we agree on some terms for the divine names,' I reply,—that is just one strong reason for union in work on a new version. Such union in work, with the expected blessing of Christ, the Head of the Church, and of the Spirit, the Author of the Word, will tend powerfully to union in all things..... The M. E. Mission vote approval of the scheme of uniform version."

The aged Mercurius of the L. M., whose *preach tree* has borne *much fruit*, writes; "Altogether it seems as if such a work as the translation of a perfect version is not the thing to be looked for in these early days of Missionary work..... I have pleaded for a simpler version, which would be thoroughly appreciated by the literary class, and more open to humbler scholars..... Still if it is thought desirable and possible to make the version in question, it will have my sympathy and encouragement. There can be only one opinion as to the importance of a single version of the Scriptures among all the Missionaries..... If that time is now in immediate prospect, and it is in accordance with the will of God I shall pray that He may prosper the work done to His own praise and glory."

A brother of the same Mission, a good man and full of the Holy Ghost and of faith, speaks thus; "I think the matter is one of the greatest importance. The present state of things is greatly to be deplored in many respects. Here we have two versions in Mandarin; one on the whole pretty faithful to the original, but very unsatisfactory in point of style; the other, excelling in style, but abounding in inaccuracies as a translation. Neither the one nor the other can be regarded as satisfactory, and both must pass away. One great want, however, is a standard version of the Bible in the '*Wen-li*,' a version that shall be faithful to the original, intelligible to the ordinary reader, and throughly idiomatic.

I am convinced that such a version is possible, and that there are men on the field, who are quite equal the task of bringing it out. Neither of the two versions, which divide the Missionary Body in China at the present time, can possibly be regarded as final. Whilst they have great excellencies, and whilst they will be found of incalculable value as helps to future works, they are hopelessly defective in one or more of the essential qualities, of a standard version.....The *Wen-li* version must be the standard one. It is the only one that will command the respect of the Chinese intellect, and it is the only one that will be committed to memory extensively. I do not undervalue the Mandarin."

The representative of the Scotch Bible Society, who speaks with authority, wrote just before he left; "Don't give up the idea of a Uniform Bible in Chinese. We will carry the point (D. V.) at the next Conference. All the Young men are in favor of it."

The Agent for China and Japan says; "The general position of the American Bible Society is that the Missionaries must decide these matters, for they are the ones who use the versions."

The Agt. B. and F. B. S. writes; "Another version in low *Wen-li* and one that could be generally used would be very valuable for poorer readers besides being helpful to all. And if it could become the universally received version, it would be a great blessing. ....I am glad to be able to say that in speaking of this matter to other Missionaries, I met with approval of the plan from three of the more prominent, older British Missionaries."

A Presbyterian brother says; "I would be delighted to see one version of the Scriptures, and will gladly favor any reasonable measures which look to this end....If the Committee will agree to have a faithful translation of the word of God, I will gladly favor the plan..... I would like to know if those who are dissatisfied with the present Bibles, have carefully examined the B. and C. translation, and if so, what objections they find to it?"

After twenty years labor, a Chehkiang Missionary speaks; "I am glad a movement is set on foot for an *easier version* of the Scriptures....even the Delegates Version, notwithstanding its conciseness and clearness, is, in my experience, too high a style for the thousands of readers, and after we have sold out our present stock of this version I intend to sell no more.....I am glad to know that the Bridgman and Culbertson version is being revised, as it sadly wants it. neither sell nor use this version now; the sentences are so involved, and rare characters, or such as are used in the highest style of *Wen-li* are brought and put together in such a manner as is most objectionable to the native taste, and the redundancy of words is distasteful to common sense."

China's philologist, who has been recently so successful in his labours, thinks "There is no great harm in having two versions ....The versions do not exist to keep up divisions, nor are they a mark of separation but they are the signs of the faith and opinions of the Protestant Missionaries who prepared and use them. After all, is not the vigorous pushing forward of the Mission work the great want at present?"

A Presbyterian voice from Chefoo; "It is the question that now concerns Missionaries, and it does seem to me that the time has come when an effort should be made to secure such a version.....There is scarcely one, perhaps, who does not admit the importance and desirability of union in this matter, and yet each is unwilling to concede what is necessary to effect this union. Let us hope that better counsels will prevail."

An American follower of Wesley says; "I consider it a flagrant *shame* that there should be two Protestant versions of the Scriptures, besides inunmerable local versions in China..... I think almost every Missionary has been embarrassed more or less by having so many versions, classical, mandarin and colloquial..... I confess one is bewildered at the great variety of versions in use among us Protestant Missionaries. I would favor a new version, to be gotten

out by a strong committee, appointed from different Missions, English and American."

A Missionary of the Episcopal Church, of near a quarter of a century's experience, says, "Let the English now bring out three men to act with the American translators."

A distinguished scholar thinks the new version had better be made by *one man*, and then let it stand (or fall) on its own merits.

The Foochow Editor of this journal wrote; "We heartily agree as to the importance, the desirability, and feasibility of having a standard classic version of the Bible in Chinese. The lack of such a version is an obstacle to progress in many respects. Although we all feel the need of a Concordance, no one is willing to undertake it while such different versions are in use..... We know of nothing that would be of greater advantage to our common work at present or that would more redound to the glory of God, than the accomplishment of this most desirable work."

The sweet Psalmist of Israel sung; "Behold, how good and how pleasant it is for brethren to dwell together in unity..... For there the Lord commanded the blessing, even life forevermore."

The Exalted Head over All Missionaries prayed; "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*"

JUVENIS.

June 21st, 1880.

Tenure of Property.

To the Editor of the Chinese Recorder,

On May 27, 1878, I bought a piece of ground at the Treaty-port of Chow-chow Fu intending to use the same as a building-site for a residence. In consequence of the distance from Swatow and the consultation needed with the various parties to settle the terms and arrange for the payments, it became necessary for me to employ an agent, just as merchants continually employ agents in purchases made for them, the fact of his acting as my agent being perfectly well known to the parties. Five local middlemen were also engaged in assisting and as witnesses either on the other side or on mine. A deed was executed transferring the land to my agent. Three old deeds were also delivered to us, among which was one dated 1826, bearing the official red seal and "deed-end," transferring the land to the grandfather of the man who was now selling it. There was a stipulation that the land should pay annually 1200 cash ($1,10) to a neighboring Buhdist monastery. In buying the land I accepted this condition and it was incorporated in the deed then made. The two other old deeds bore dates prior to 1826, and although not

stamped, they, together with the one which had been stamped, showed the repeated transfers to which the land had been subject.

The deed made out to my agent was taken to the Yamen to be stamped. Being retained there longer than necessary, inquiry was made, and it was found that they intended refusing to issue the deed because the land was wanted for the use of foreigners. However, an official offered to get it stamped and issued if I would give him a "present" of $225, which, being an extortion, I declined to submit to; whereupon he threatened, as I heard, that my deed should not be stamped. My agent, in order to secure and protect me to the best of his ability, drew up a lease-deed transferring the land to me for a term of years, and further pledged himself that when the stamped deed should be obtained from the Yamen it should be given to me for me to take any further action necessary. This change I was willing to make in order to avoid the pretended scruples of the mandarins.

This lease-deed was sent into the Yamen through the American Consular office in July with the request that it be stamped and returned. This request was refused, and the officials at once took steps to prevent my getting that place or any other. An adjoining piece of land which I had bought about the same time was declared to be government property, although the parties from whom I bought had held it for over a hundred years. Finding that the title of this second piece was not so clear but that by being strained it admitted of a possible dubious construction, and out of regard for the sellers who were being made to suffer severely, I allowed them to take it back, although I know that if a Chinaman had been the purchaser the title would have been ample and would never have been disputed.

At the same time that this was being done a Buhdist monk in charge of the monastery was encouraged to bring in a charge that the seller of the first piece of land had fraudulently sold land belonging to the monastery. We know this to be true because afterwards when expostulated with upon setting up an improper claim the monk confessed that all he had hoped for was a little present, but that he could not recede because the mandarins would not allow him to. Without even the pretext of an examination, the magistrate issued a warrant to his runners to eject the man who had sold the ground, give the ground back to the monk, and set up stones marking the land as monastery property.

A protracted correspondence with the mandarins ensued, in which they brought forward a great variety of protests for not stamping my deed. It was in the first place asserted that Chow-chow Fu was not an open port but an "interior place" where we had no right to buy or build except by publishing notice of such intention and otherwise conforming to regulations that would render nugatory the right of purchase conferred by the French and other treaties. Afterwards it

was alleged that to build on the place would seriously impair the *fung-shui* of the city; but the mandarins were never willing to suggest any less objectionable site instead of this one, although repeatedly requested to do so. In the next place it was objected that the seller had presumed to "sell" (賣) the land, whereas the deed by which he himself held it would give him power only to "convey it" (賠 贖). I at once expressed my entire willingness to have the wording of the deed changed so as to rectify any alleged mistake; all I wanted was to have the man's officially recognized right and title in the land conveyed to me. But then again a charge was brought forward that the seller of the land was only a "tenant" (佃 戶) and that the land belonged to the monastery, although the stamped deed of 1826, explicitly declared him to be the registered owner (業 戶). Except the yearly payment of 1200 cash, which is easily susceptible of other explanation, there is no evidence whatever that the land was or ever had been the property of the monastery. On the other hand a certain stone tablet which was claimed as having been set up by mandarin authority to perpetuate their title to the land, was found on examination to have been set up without any official sanction; and the limits of the monastery premises as defined by the tablet were found to exclude instead of include the place in question. Finally fearful apparently that the mark might weaken and admit our right to the land, the mandarins again changed their position and asserted that the place in question was government land.

In reply to this and other equivocations I again appealed to the Red Deed: Here is a deed asserting in plain words that a certain man is the owner of this piece of land; this deed bears the red stamp of the Yamen. What is the value of a stamped deed, and where is the security of property, if a magistrate can, on any frivolous pretext, set aside an official grant made by a predecessor? If it were purely a transaction between Chinese no one can imagine that the slightest objection would be made to the transfer; the various deeds show that the land has been transferred repeatedly; what is the value of treaty stipulations if any petty mandarin can debar us from exercising the fundamental privilege of the treaty?

It would be ridiculous to suppose that the corps of officials at Chow-chow Fu and Canton, (for the case was brought before the Canton authorities also,) were moved to this unwonted activity simply to secure the alleged rights of the Buddhist monk, the sole remaining tenant of a tumble-down old monastery. Their evident object was to beat foreigners out the right of purchase and residence at Chow-chow Fu.

About the last of August the man Lim who sold the land was brought before the magistrate, and by threat and intimidation was compelled to sign a paper of whose contents he was ignorant, containing a promise

to get the land back from me and give it over to the monk. It was expected that this would end the case, but on finding that I was not disposed readily to yield the mandarins proceeded to put in execution a threat often made.

They siezed Lim, beat him a thousand strokes, (my information is reliable,) and put him into prison. They issued warrants for the arrest of the middlemen, all of whom with some of their relatives had to seek safety in flight. The Viceroy at Canton had pointed out the man who acted as my agent as the one to be secured and summarily punished. As he was in mission employ the mandarins made repeated demands upon us for his rendition. At last, unable to help the man who was in prison, or to protect my agent or the middlemen who must inevitably soon have been siezed, mulcted, beaten, and imprisoned, solely in order to avert further suffering and avoid precipitating a tragedy, I consented in December of last year to receive back the money, give up the old deeds, and relinquish my claim to the land become justly and legally mine by the purchase of eighteen months before.

Several questions present themselves.

1. Is Chow-chow Fu an open port? It is named as one in all the treaties. The English government maintained a vice-consulate there for several years, and still keep up a large consular building for use on occasions. Two lines of foreign trading boats plied regularly for a long period between Chow-chow Fu and the anchorage here at Swatow. If the Imperial Government have established it as an open port why should they not rebuke the presumption of local and provincial authorities who are trying to close it?

2. Granting that Chow-chow Fu is an open port, had the man Lim any transferable interest in the land? His family had held it for three generations. It had been secured to them by the magistrate's red seal for which a large fee had to be paid. Why could not his interest be transferred to me just as the same interest had been repeatedly transferred before? Or has a district magistrate power to anual red deeds made by his predecessors?

3. Granting that Chow-chow Fu is an open port, and that Lim had an interest in the land which he could lawfully transfer to me, can it be a crime for my agent to do that which under the treaty it is my own privilege to do? Is it in keeping with the treaty that a mandarin should refuse to place his seal upon a deed to my agent avowedly *for the reason* that my agent expects to transfer the land to me?

These are questions on which it would be desirable that we should have the expressed judgment of our diplomatic authorities.

W. K. Mckibbin

Swatow, *April*, 1880.

EDITORIAL.

WHEN entering upon the duties of Editor of *the Chinese Recorder and Missionary Journal*, I avail of a well established usage to make a few remarks to its readers, explaining my views in undertaking these duties in addition to those already incumbent upon me, and to make known to them the assistance which I wish and expect from them. I enter upon the duties of the Editorship with a deep sense of the importance of this journal as a means of communication, and interchange of views, between those engaged in a common work. Whilst rejoicing in its success in the past, I desire to make it more useful in these respects in the future. I desire that it may be more and more a bond of Christian sympathy and love to the toilers in the field, and of assistance and encouragement among them. All who were present at the general Conference at Shanghai, in May 1877, expressed great gratification at meeting and getting acquainted with fellow laborers from different parts of the Empire, and spoke of the great advantage they derived from the papers and discussions before the Conference on the modes of labor and the result thereof. This journal should be in a measure *a continuation of the missionary Conference.* The interest and success of the Conference were the result *of the combined efforts* of all the members. For months before the meeting, those who had been requested to prepare papers on given subjects gave attention and research to make them profitable discussions. These papers then gave suitable subjects for the oral discussion which followed the reading of them. The volume in which these papers and discussions are preserved has taken its place as a standard work of reference. The same effort and research by the members of the missionary body would furnish this journal with a continuous supply of equally interesting and useful papers. The subjects there considered were not exhausted, and they are capable of further elucidation. There are other plans of policy and labor that were not touched on, in that Conference, and which wait discussion. I earnestly request every one to take up some subject in which he is interested and send the result of his researches to the members of this Conference who are the readers of this *Recorder*. All who were present rejoiced that the number at the Conference of 1877 was so large. But the number of this Conference is three-fold the size of that one. It is therefore a most

interesting audience to which I invite you to present your most mature thoughts and preparations.

It is now more than three years since the results of the labors in China were collected and made known through the Conference. Since that time much fruit of previous planting has ripened, the results of some new modes of work have developed themselves, and very many new fields have been opened and new work has been commenced. This is especially true in regard to the outcome of the labors in the famine regions of Shantung, Shensi and Chihli provinces. As yet only the most meagre accounts of the Christian work in these regions connected with famine relief have reached the public. In behalf of the Christian public in England and America, I solicit carefully prepared accounts of this work. I also request carefully prepared summaries of the plans and results of missionary work for every station in China during *the last three years*, in continuance of the statements which are found in the Records of the Conference of 1877.

The communications for the *Recorder* hitherto have been almost entirely from Missionaries and others in China. I wish that this journal shall be a medium of communication for the Missionaries in all *Eastern Asia*. I desire to receive communications suitable for its pages from those laboring in Japan and Siam as well as from those in China. As in those countries great social, political, educational, and religious changes have been in progress during the *last ten years*, which have not yet been chronicled in brief, and yet succinct statements. I most earnestly solicit contributions from those resident in Japan and Siam, on these various interesting themes.

This journal is *not restricted* to matters connected with missions. There is a wide field of research in regard to the government, language, literature, mythology, population, manners and customs, natural history, arts, sciences, and manufactures &c. &c., of the people of these lands. I will welcome carefully prepared articles on all these different matters of investigation, not only from Missionaries but from residents engaged in the various pursuits of life, especially from those who are connected with the diplomatic and consular services of the various Western nations, and the customs, educational and constructive services in these Eastern lands; many of whom have special opportunities of acquiring accurate knowledge on these various subjects of investigation.

It is well known what a valuable storehouse of facts and history, connected with Eastern Asia, the *Chinese Repository* is. The twenty consecutive volumes of that magazine now sell for *three-fold* the price at which they were published. The contributions to that journal were furnished by a comparatively few Missionaries and merchants

and government officials who had but few facilities for research as compared with those which the residents in these lands now have. Every reader must feel a desire that we of this generation should leave to our successors as valuable a record of passing events and information in the *Chinese Recorder* as our predecessors have left to us in the *Chinese Repository*. This can easily be done by *the combined* efforts of a great number of the readers of the *Recorder*. I request the earnest cooperation of its readers to effect such a desirable result. I, in accepting the position of Editor, express my willingness and purpose to do my part. But that result can only be effected by the conjoined efforts of a large number. To that end I solicit the cooperation of the friends of the *Recorder*. Do not wait for any more special invitation. Select your own subject and when you have prepared the discussion please send it to me. I ask for fresh, crisp, *live articles on live subjects* of Mission work and experience; I solicit articles also on any of the various subjects that come within the wide range of this periodical.

To the gentlemen of the Press in these lands, I present my greetings, and my best wishes. I rejoice in all the influence for good which all their publications exert in moulding and educating a correct public sentiment. Though this journal occupies a different sphere from that of any other one, I wish that the relations between it and them may continue to be of the same courteous and pleasant kind which have hitherto subsisted.

Having thus expressed to the readers of the *Recorder* what I wish to see accomplished by this magazine, I have only further to say that I will use my efforts to realize them. I will gladly receive suggestions from any of its friends how to increase its usefulness. I will gladly utilize every assistance that is offered. But I am deeply sensible that these wishes for its increased usefulness can only be realized by the earnest and continued assistance of those whose assistance I have requested. Without further preliminary remarks I enter upon the duties of Editor.

A. P. Happer.

Missionary News.

Births, and Marriages.

BIRTHS.

At Japan, on March 7th, the wife of Dr. Berry, A.B.C.F. Mission of a son.

At Japan, on April 10th, the wife of Dr. Taylor, A.B.C.F. Mission of a son.

At Newchwang, on the May 23rd, the wife of the Rev. John Macintyre, of a daughter.

At Ningpo, on the 15th of June, the wife of Rev. J. B. Ost, English Church Missionary Society, Shaohing, of a daughter.

MARRIAGES.

On May 13th, at Peking, Rev. Chauncy Goodrich to Miss Clapp, both of the A.B.C.F. Mission.

On May 31st, Rev. John Gulick to Miss Fannie A. Stevens, both of the A.B.C.F. Mission, Japan.

Arrivals.—On June 10th per *Hiroshimo Maru*, Rev. T. C. Carter and family to join the American M. E. Church Mission at Kiukiang.

On June 17th per *Tokio Maru* Miss Roberts, to join the American P.E. Church, Mission at Wuchang.

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Departures.—Per M.B.M.S.S. Co's s.s. *Tokio Maru*, on May 1st, Rev. and Mrs. D. N. Lyon and family, of the American Presbyterian Mission, North, Hangchow, for U.S.A. Home address Doylestown, Wayne Co. Ohio.

Per *Genkai Maru*, on May 11th, Rev. W. A. P. Martin, D.D. LL.D. President of the Tung-wen College, Peking, and Mrs. Martin, for U.S.A.

Rev. and Mrs. J. W. Lambuth, Am. M. E. Mission, South, Shanghai, for U.S.A.

On June 30th per M.B.M.S.S. Co's s.s. *Takasago Maru*, Rev. and Mrs Geo. F. Fitch and family, of the American Presbyterian Mission, North, Soochow for U.S.A. Home Address, care of J. F. Fitch, Esq., Redwood City, California.

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Kobe.—Bro. Jencks, of the A.B.C.F. Mission, writes us as follows, under date of June 11th ;—"The total number of baptisms in our sixteen churches, from the first, is 557 ; total for last year, 121 ; present number of members 513 ; amount contributed by the churches last year, yen 2,032.92."

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Soochow.—A Reading Room has been opened in connection with the 養育花 Chapel. Many valuable works were purchased; others were presented by Drs. Martin and Williamson, and Rev. Messrs. Muirhead and Lambuth. It is crowded nearly all of the time as the

light is not hid under a bushel or on a back street. 1. This is an *accepted* form of Church work; *e.g.* Church Libraries and Y.M.C.A. Rooms. 2. The walls may be made attractive by colored maps, &c. 3. As a native is all day face to face with his brethren according to the flesh, hearing and answering questions, it puts his influence at the *maximum*. 4. The man (a Christian) is employed on native money at $2.00 per month. When I have had no native preacher "Why don't *you use* a teacher to preach *for you?*" When I had one, "How much do you pay that teacher to preach *for you?*" 5. A number of easy, literary and scientific books nailed to reading desks or shelves around the room is better than well filled book-cases. 6. The daily, weekly and monthly periodicals attract. Good sale is found for *The Child's Paper*, whose *Classic style* pleases the *scholars*. 7. There is a moderate sale of gospels and tracts. Many more are read. This easy form of work, is commended as an *auxiliary*.

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Encouragement in Soochow.—Rev. John W. Davis, of the Southern Presbyterian Church U.S.A. writes that the missionaries in Soochow have had some recent encouragement in their work. On the 16th of May, he baptized a woman and her son a child six years old. At the same time a young man was restored to full standing in the church. Since October 1st, 1879, there have been five additions to the church, viz., three adults and two children.

We are indebted to Mr. D. W. C. Jencks, A.B.C.F.M. for the following news items from Japan, which came to hand just after the missionary news columns in the last *Recorder*, had gone to press.

Rev. and Mrs. O. H. Gulick, left for U.S.A. on March 7th.

On April 4th, seven persons united with the church at Iambari, the only church we have on the Island of Shikoku. Six joined at the previous communion and this church has nearly trebled its numbers since its organization seven months ago The churches are active in reference. to self-support.

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The Publishers of the *Chinese Recorder and Missionary Journal* take pleasure in stating that they have succeeded in securing the services of Rev. A. P. Happer D.D. for the Editorial Department of the magazine. It is hoped that this announcement will be satisfactory to the readers of the *Recorder* as it is to the Publishers.

Contributors will please note that all articles and contributions from persons residing in Foochow and all places *north* of that city, should be sent to the American Presbyterian Mission Press *Shanghai*, south of Foochow, to Rev. Dr. Happer, Canton.

Wanted.—*The Chinese Recorder*, Vol. I. No. 4. *The China Review*, Vol. I. Nos. 1, 2, 3, 5, 6.
Vol. II, No. 1.

Apply to the Amerian Presbyterian Mission Press.

Notices of Recent Publications.

The Gospel in all lands Illustrated. Conducted and published by Albert B. Simpson, 40 Bible House, New York. Vol. 1. No. 2. March 1880.

THIS is a new Monthly Missionary Journal, 4to. of 56 pages in each number. We think we do many of our readers a favour by publishing the main points of the Prospectus. It is a Monthly Magazine devoted to universal Missions. It is evangelical, undenominational, and catholic; in cordial sympathy with all our Protestant Boards and Evangelical Churches, and designed to present in an attractive form by the aid of handsome typography, numerous illustrations, and careful papers and selections, the most comprehensive, interesting and recent accounts of the progress of the gospel in all lands: and to advocate the grand cause of the worlds evangelization from the widest and loftiest point of view. It will contain from month to month a summary of current events in their bearing upon the progress of Christianity: a graphic and pictorial account of some missionary land and its Mission Fields, with the most careful statistics that can be obtained; sketches of Missionary Biography; Paper's on Woman's Work; Missionary Monographs from prominent writers; careful digests of Missionary and general religious news; and reviews of the best works on Christian Missions, and Missionary lands. *Foreign Missionaries* residing within the ordinary postal circuits, will be supplied at the rate of $1,00 per annum, on their own orders, or those of their friends in this country.

Orders, and subscriptions should be addressed to "The Publisher of the Gospel in all lands." No. 40 Bible House, New York City, N.Y.

The second number fulfils all the promises of this prospectus. It is especially devoted to China as a mission field. The summary is very full and readable. The illustrations are in good taste and well executed. The typography is such that it is a pleasure to read its interesting pages. We had subscribed for it before we saw the reduced rate at which it is afforded to Foreign Missionaries. We have noticed it thus fully because we supposed that many of our readers will wish to subscribe for it.

Proceedings of the General Conference on Foreign Missions held at the Conference Hall in Mildmay Park, London, in October 1878. *Edited by the Secretaries of the Conference.* London. John F. Shaw, 1879.

THIS volume of 434 pages has been late in reaching us; but it is of such importance that we notice it even at this date. The work is carefully edited and printed. It contains a great many and very full details of Missionary work and the results. The papers are carefully prepared and the statements are clearly made. The discussions that followed the reading of each paper were able and they are well reported. Many of the officers of the leading Missionary Societies in Europe and America were present as well as some of the influential and distinguished friends and supporters of Missions, in Germany, France, England, Scotland, Ireland and the U.S.A. Missions in China were represented by Rev. Dr. Legge, Rev. F. S. Turner, formerly of Hongkong. Rev. Arnold Foster, Rev. Hudson Taylor, Rev. J. MacArther and Dr. Maxweld. Dr. Legge read an able paper on this theme, "What impression has the gospel made on the people of China, and what are the prospects of its success in relation to the existing forms of unbelief." In his paper he incorporated the statistics of results in China, as presented in the "Records of a General Conference of Protestants Missionaries of China" held in 1877. He shows "that the results thus far obtained are sufficient to justify our Missionary enterprise, and sustain us in expecting its complete success." Mr. Taylor presented in a clear and striking light the great extent and the needs of China as a Mission field and the difficulties, to be overcome in the prosecution of the work. The Rev. F. Stevenson gave his impressions of China as a Mission field and of the results of Christian work in a very interesting and effective address. The opium trade as a hindrance to Christian work and the injury it inflicts upon China was fully presented. From these statements it will be seen that the most important parts of our work in this land were ably presented and we may suppose that the state and prospect of Christian work in all other Mission fields were equally well presented at the conference; The work of the British and Foreign Bible Society, and of the Religious Tract Society, was clearly presented by the secretaries.

We would advise *all our readers to get a copy* of this book. It is most desirable reading especially for Missionaries, who are often tempted amidst atheir own personal difficulties to feel discouraged. This volume takes the reader up to an altitude that enables him to look over a wide landscape and to see the results of long continued and widely extended labors. An observer whose range of vision is limited to a small part of some great work can see but little progress from day to day. But when he is taken to a high position where he can see the results over a wide extent of the work he sees that a very gratifying progress has been made and that the prospect is yet more favourable.

The Great Famine.

THIS is the title of a pamphlet of 158 pages issued by "The Famine Relief Committee of Shanghai" as a Report of its Work. The first chapter is a general Introduction, referring to the circumstances which led to the formation of the committee and the nature of the work that it was to do. The second chapter contains the history of the work which has been done by the Committee, followed by an official statement of the account of the moneys received and their disbursement. The largest part of the pamphlet is in the form of an appendix in which is printed Reports of money of those who were engaged in the distribution of the funds. As a general remark we would say that the Report is one which will be eminently satisfactory to the contributors; it is a record of a very remarkable charity. The community is greatly indebted to the gentlemen who were on the Committee for the time and attention which they gave to the management of such an important trust. As a general statement nothing can be more appropriate than the one which is made by the Chairman of the Committee W. S. Wetmore Esq., in the Preface to the Report. All readers will cordially concur in the import of these remarks as eminently just and proper. The Chairman writes: "The total amount of funds received by the Committee, as will be seen from the statement of the Honorary Treasurer, has been Taels 204,560.37 and the distribution of this large sum has been almost entirely effected by the Protestant and Catholic Missionaries who have voluntered for the purpose. The Committee desires here to express its warm appreciation of the self-sacrificing spirit which has induced them to penetrate portions of the Empire hitherto almost unknown to foreigners, incurring the great hardships and privations, and braving the many dangers to which they have been exposed. It is quite safe to say that without the aid of these noble men it would have been impossible to have brought foreign charity to bear upon the terrible calamity, and in the history of Mission labor in the East, this great work will stand without a parallel."

The accompanying report on the famine and the steps taken by the Shanghai Committee to assist in relieving it has been drawn up by the Honorary Secretary, the Rev. W. Muirhead, of the London Mission; but the Record would be incomplete without mentioning the leading part which he has had in the work, and the Committee wishes to bear witness that to his great zeal and untiring efforts is largely due the success met with in raising funds and arranging for their satisfactory distribution. Thanks are also due to F. W. Lemarchand, Esq., the Honorary Treasurer of the Committee, for his kind and efficient services in connection with the work.

While presenting this brief summary as made by the Committee we wish to avail of the statements made in the pamphlet to put a more extended notice of the famine and the efforts for its relief in our pages

It may, with sad propriety be designated *The Great Famine.* For, so far as reliable records of the past are known, no such appalling calamity has previously fallen upon any country, whether we consider the vast multitude of the population affected by it, the extreme *severity* thereof and the loss of life caused by it. The famine extended over portions of five provinces, of Shantung, Chihli, Shansi, Shensi and Honan. The number of people that was distressingly affected by the calamity was at least *thirty millions*—and the number who died of starvation or from fever caused by insufficent food as stated at the lowest estimate to have been *nine millions*, other estimates make the number to be thirteen millions. Every humane person must be apalled at the consideration of such an overwhelming calamity. Thirty millions of people exposed to all the horrors and distresses of a time of famine and nine millions of our fellow men dying in consequence of it. This calamity should impress upon every heart the conviction how dependent mankind are upon the providence of God which gives the fruits of the earth in their season to the various peoples on the earth.

While referring to the contributions from other lands more fully it is proper to state that the Chinese Government and people contributed large sums of money to the relief of the suffering. There is no reliable record of such contributions at hand. But it is perhaps safe to say that the money contributed by the Government and people of China must have been some where near the sum of ten millions of dollars. When the statements which were made in the papers at the time, of the quantity of rice that was collected on the wharfs and warehouses at Tientsin for the relief of the sufferers are considered, it will be evident that the great mortality was not for want of a readiness to provide relief for the starving, but because of *the impossibility* of transporting such immense supplies *by land* over such miserable roads for such a distance. Tientsin was the nearest seaport to the famine stricken region and the distance to the places where the supplies were needed, varied from three to four hundred miles, and some of the routes traversed were over mountain passes. These roads serve the purpose of transportation in ordinary times very imperfectly but in cases of emergency when there is the necessity of transporting immense quantities of supplies they are utterly inadequate to meet the case. And millions of lives were lost in consequence thereof.

The report of the Hon. Treasurer shows that the larger portion of the contributions were from great Britain. There were Taels 124,431. Contributions were received from the

foreigners resident at every open port in China, these amounted to Taels 27,207. A list of the countries from which contributions were received by this committee shows how deeply sympathy was felt for the suffering and that it was among the English speaking and protestant peoples. These countries are great Britain, America, Canada, Australia, New Zealand, Tasmania, India, Singapore, Penang, Hongkong, twenty-two places in China and four cities in Japan. The sum of Taels 204.560,-39, or in dollars $284.102 does not include all that was sent from Christian lands. There were monies sent to missionaries without passing through this committee. Such monies were sent by the Church Missionary Society and the Gospel Propagation Society of England and the Board of the Meth. Epis. Church, the A.B.C.F.M. and the P.B.F.M. in the S.to their respective missionaries. Inclusive of them the sum received was little short of $500,000. From a statement made on page 88 of the report, we learn on the authority of the late Rev. Pere Aymeri that the Roman Catholic missionaries received, in answer to their appeals for aid, from Europe and other places the sum of Taels 135.479, (not including the 50,000 received from the relief committee) equal to $188.-971, This makes the sum received from abroad from Protestant and Roman Catholic peoples nearly $500.000. While writing of contributions it is pleasant to refer to a part stated by Rev. D. Hill that he knew of two Chinese officers at T'ai-yuen-fu each giving Taels 4000, for the relief of the starving.

It is also most pleasant to refer to the fact that the committee state that from H. E. Tsêng, Gov. of Shansi, and from H. E. Li, Viceroy of Chihli, the committee and distributors received every assistance that could be afforded in the work of distribution and that H. E. Kwo, Chinese Ambassador to England, wrote the Foreign Secretary the Marquis of Salisbury, in behalf of the Tsung-li Yamen and the Grand Secretary Li thanking Englishmen in all parts of the world for their liberal contributions for the starving multitudes in China.

The impression made upon the Chinese officials by the self-sacrificing labours of the distributors wa very great and very favorable This is manifest from one incident among many others. H. E. Gov. Tseng placed at the disposal of Mr Richards the sum of Taels 400 to send the remains of Rev. Mr Whiting, who died of famine fever to America. When the Governor was told that the friends of the deceased did not wish his remains sent to America, he then gave ground to be used as a cemetery where the remains now repose.

The names of thirty Protestant missionaries are given as having been engaged in the distribution of the famine fund besides one, who, having visited the district and seen the destitution went home to England to urge the collection of funds to meet the emergency. Of these four are reported as having died. It is stated that upwards of forty names of Roman Catholic missionaries are represented as on the list of distributors. No full and corrected accounts of the work done by the distributors has been prepared, nor any tabulated statement of the number of people that were reached by their benefactions. It is probable that it would be very difficult if not impossible to prepare any such statement. The circumstances under which the work was done was not favorable to making the necessary records. But as many of those who were engaged in the relief work are now engaged in evangelizing labors in the same districts or near them they are now favorably situated to give accounts of the results of Christian works among the population which still remain, and which accounts Christian friends will be very glad to receive.

The appendix is largely made up of the statements of the distributors of and other eye witnesses of the the terrible evidences of the severity distress which they saw. Desolate and untilled fields, deserted villages, and dismantled houses were everywhere seen. Unburied corpses, and bony skeletons were strewed along the roadsides and corner places. In many of the houses that were still standing the number of corpses exceeding the number of those yet living. The living all presented that lank, gaunt appearance that indicated the ravages of gnawing hunger. It came to the knowledge of many that human flesh, in the utter destitution of other food, was sold for consumption. The living were not able to bury the dead. Parents deserted their children leaving them to die of starvation, Every evidence of the most terrible effects of the most appalling destitution and want was seen on every side. Every reader of these most harrowing details as given by the observers, feels thankful that such a measure of relief was afforded to some—and the knowledge came to many that their fellow men of other lands commissrate and desired to relieve their sufferings. Praise be to God that the refreshing showers came to the parched ground, and abundant crops gladdened the hearts of the survivors—and that the labors of the Famine Relief Committee were ended because there was no longer any need for them. May abundant success attend all the efforts to make known through these districts

the blessed gospel which gives eternal life and they be thereby made spiritually "bud and blossom as the rose."

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XI. JULY–AUGUST, 1880. No. 4

THE NEED FOR MORE MISSIONARIES IN CHINA,

AND THE FACILITIES FOR MISSIONARY LABOR AMONG THIS PEOPLE.

MR. EDITOR,

THE suggestion in your Editorial of the last number of *Recorder* that the missionaries should continue and enlarge the discussions, which were commenced at the General Missionary Conference of 1877, is one that should be favorably received and carried out. I wish to refer to one matter that was considered and acted upon by that Conference. It appointed a committee of some twenty-one members to prepare, in behalf of the Conference, an earnest appeal * to the various missionary boards, colleges, and churches for more missionaries for China. The appeal was prepared and widely circulated in Great Britian and the United States of America. In looking over the state of the missionaries in China of the various missionary organizations represented in this Empire now, as compared with what they were three years ago, there does not appear to have been any increase of the foreign staff of laborers of any organization, except one. During 1878 and 1879 the Inland Mission sent out more than twenty missionaries. The other Societies scarcely maintained their working force. In looking over the whole missionary field, which is the world, there has been during these years general enlargement; but in Africa there has been special developement in the missionary enterprise. The interest excited in that dark continent by the explorations of Stanley and Cameron led many churches and societies to direct their attention to the inhabitants of Central Africa. Several large gifts varying from $15,000 to $25,000 to different Societies for

* See "Records of Shanghai Missionary Conference." Page 475.

commencing new missions in that continent enabled these Societies to commence at once new missions amongst these newly discoverd populations. Hence we have missions from the Church Missionary Society, the London Society, the Scottish Churches, the Baptist Missionary Society of England, in addition to the University's Mission with full equipment of men and means entering upon the work of the enlightenment of that dark land. Every Christian heart rejoices in this manifestation of Christian love and zeal which can put forth at once such vigorous effort in a new field, when the work in that field is attended with such great difficulties, hindrances and dangers. Every one must wish that these new enterprises may be continued and enlarged so as to secure the desired result and success. This sudden and prompt commencement of large missionary labours in Africa, involving such a large outlay of men and means, manifests to all that there are abundant resources at the disposal of the churches to enable them greatly to enlarge their efforts for the conversion of the world to Christ, if their interest is sufficiently awakened in the great cause.

It would appear then that the great reason why the churches and societies have not increased their efforts, and enlarged their operations in this great Empire has been, not for want of means to do so, but because their interest and attention have not been sufficiently awakened to the need of a larger number of missionaries for this people and the facilities for prosecuting such labors.

One thing that greatly awakened, in the minds of the churches of Great Britian and America, an interest in Africa, was the extent of its population as made known by the recent explorations. The population of Africa has been counted at 100,000,000, now it is estimated at 200,000,000. Here was an increase of 100,000,000 of population, who needed the blessed gospel of salvation. These populations were reported as existing under separate governments, which afforded a certain amount of protection to life and property. They had some knowledge of the manufactures necessary in a low state of civilization. One of the most powerful rulers had expressed a readiness and desire to receive Christian teachers. It is true that the climate was known to be very insalubrious, the temperament and disposition of the rulers and the people were uncertain and unstable, and the difficulties and dangers from the want of any facilities for travel in getting to the places of operation and for residence after arrival, were very great, but the great fact, that 100,000,000 of people were brought to the knowledge of the world awakened such an interest in the minds of the churches and of individuals, that dangers

and difficulties were little counted of. The churches with a strong purpose and blood earnestness entered upon the enterprise in the face of dangers and difficulties. Though many have fallen victims to disease or accidents and fatigue, others have come forward to take their places. May God crown their labors with abundant success, and may Africa soon be enlightened by the glorious shining of the Sun of Righteousness.

We wish so to present the state and condition of China as shall awaken an enlightened interest in its population and lead to the employment of the appropriate and adequate instrumentality for its conversion. The population of China at a moderate estimate may be placed at 300,000,000. On the supposition that the existing missionary labors along the whole sea coast and some points in the interior lightly touch 100,000,000 of people it leaves 200,000,000 of the population, as yet utterly unreached by any evangelizing agency. Here is a population equal to the whole estimated population of Africa. This vast multitude of people is living under a regular established Government with which western nations have diplomatic and treaty relations. They have a knowledge of all the arts and manufactures connected with civilized life; they have a written language which is common to the population of all the provinces, and a spoken dialect which is understood over the northern half of the Empire. The climate is in all parts of the land, to a wonderful degree, salubrious to the European constitution. The country is everywhere threaded by navigable streams and canals and these are traversed everywhere by native boats, interchanging the various commodities and productions of the country so that it is possible to reach every part of the country.

The missions already established can afford assistance and a basis of supplies for new stations that may be located in every inland district. The whole of the Bible has been translated into the book language of the Empire, into the colloquial dialect that is most widely spoken, as well as into several merely local dialects. There is an extensive Christian literature prepared, consisting of commentaries on some of the most important books of the Sacred Scriptures, evidences of Christianity, compilations of systematic theology, and a large number of tracts. From amongst the present staff of native Christian workers, in connection with the existing missions, assistants could be furnished to new missions to almost any desirable extent. Thus in the facilities for acquiring the language: in translation of the Sacred Scriptures; in supples of Christian literature; trained native assistants ready to go into new localities, and a basis of supplies from

which every part of the field could be easily reached, there are unequaled facilities for a great enlargement of missionary work at a comparatively small expense of means, if the necessary men are furnished by the churches to take the lead. There are a great variety of instrumentalities producing changes and working towards the renovation of China, which the churches would do well to rightly consider. Some of these are as follows ;—

The customs service. This is a service for the management of the customs received from the whole foreign commerce of the Empire. It has its head office in Peking with a commissioner and staff of assistants at each of the open ports. The inspector general holds his appointment from the Chinese Imperial board of foreign affairs and has constant intercourse with the highest officials of that board. The duties on foreign imports and exports are collected according to a tariff agreed upon by the several nations having treaty relations with China. There are more than one hundred educated men from western lands, most of whom speak Chinese, brought in constant intercourse with Chinese officials merchants at the various ports. The offices are closed at all the ports on the Christian Sabbath. This gives to Chinese the opportunity of observing the effect of keeping a rest day in every seven, in an important department of public business. This service has entirely superseded the old method of collecting duties on foreign commerce. During the twenty years of its operation, it has been managed with very great ability and wisdom. The dues have been collected with an exactness and regularity hitherto unknown to the Chinese. This system indeed, lies at the foundation of the stability and solvency of the Chinese finances. On the security of the customs receipts the Chinese Government can go into the money market of the world and secure loans at fair rates of interest. Every one can readily understand the wide spread ramifications of this institution among the Chinese, and its influence in training a large body of employees and others in systematic management and official integrity.

The Chinese have almost entirely discarded their native armament and naval vessels, and have now a fleet of nearly thirty men-of-war, either built in England or in China after European models. Eight of these were built last year in England after the very best models of men-of-war architecture. These vessels are nearly all commanded by European naval officers.

While the great portion of the Chinese army remain under the old system of military training, they have a large body of men trained according to European military training under European officers. These men are all furnished with the latest style of guns and

implements of war—their forts are largely supplied with the best cannon of European manufacture. They have also supplied themselves with torpedoes, and have organized a school for training men in the use of this new and destructive instrument of war. They have established some five or more arsenals for the casting of cannon, shot, and shell, and other implements of war, and the construction of engines. Most of these were at first under the superintendence of foreigners, but as those trained under their instruction have become able to manage them, the Government has ceased to employ the foreigners in all except two.

In the two largest establishments foreigners still exercise some superintendence. Some of the guns turned out by the Shanghai Arsenal, have endured the experimental trials very well, and have been proved to be of very good workmanship. The Chinese Government have had mining engineers prospecting for deposits of coal, and iron, and although they have not engaged much in mining operations, conducted according to the principles of Western science, they have been assured by capable investigators that their country is rich in these minerals, which are so necessary for the developement of national wealth and manufactures. These minerals will soon become a necessity for the progress of this nation in the course of improvement upon which it has entered. Before *this* necessity, the superstition of geomantic influence, which now hinders the opening of mines and building railroads will gradually disappear and thus these great instruments of civilization will come quietly into operation.

The lubberly and slow moving Chinese junk has long stood among Western people as an emblem of Chinese progress. This class of vessels is rapidly disappearing from the Chinese seas, and in their place there is found a numerous fleet of foreign built steamers. These are owned by a company of Chinese officials and merchants. This change indicates to what an extent progressive ideas have pervaded various classes of the Chinese people.

In order to prepare officers to command the vessels of their naval fleet, and to take command of their foreign drilled soldiers, they have sent some naval and military cadets to European military and naval schools. These cadets will not only have the advantage of European schools but through international courtesy they will have the opportunity of practice on board naval vessels, and in military camps.

China, havinging come into diplomatic intercourse with Western nations, the Government has taken some of the necessary steps to prepare some of her statesmen for performing with skill and wisdom

the duties connected with such international intercourse. The Government has established in Peking an Imperial University for giving instruction in Western science, philosophy, and law. There is an able European faculty under the presidency of a learned Dr. of Laws, giving instruction in the various branches of natural science, mathematics, international law, jurisprudence, and diplomacy. There are now over a hundred students in the various classes. Some of the students from this institution are found in the Chinese legations at European Courts. In addition to this the Government has sent ninety youths to America to remain there for a period of fifteen years, to obtain the best education possible in the English language, in natural science, engineering, mining, law, medicine, international law, finances, education, and diplomacy.

There are a large body of European and American people resident at all the open ports of China, engaged in all the various businesses of mercantile and seafaring life, and employments. They are exercising a wide-spread influence at all these ports.

The Chinese Government have diplomatic representatives at the Courts of England, France, Russia, Prussia, United States and Japan. Their Ambassadors and the members of their respective legations will bring into the circle of Chinese thought and reading a vast amount of information, in regard to the civilization, naval and military armaments, wealth, luxury, power, and government of Western lands. Many of these observations will be calculated to confirm the statement made by the Queen of Great Britian when she gave a Bible to an African chief saying "the Bible is the foundation of the greatness of Great Britian," and lead them to see that the Christian religion is the great cause of the prosperity of Western lands.

There are now resident in Peking, ministers from the various nations of Europe, United States and Japan. These accomplished and able representatives of foreign nations are giving the high officials of this land, practical and efficient instruction in the science and arts of diplomacy, national intercourse, national comity and rights and international law.

Thus it appears that the Chinese Government is modifying and improving all the more important institutions of the country, except its religion. When the Government is thus fully aware that all these other institutions need alteration and improvement it would very naturally occur to many inquisitive minds among them whether their religion does not also need to be modified and changed. There have been internal influences at work directly calculated to undermine their confidence in their recognized form of worship. The great Tai Ping

Rebellion spread devastation through nearly half of the fairest provinces of the Empire. Other rebellions in the south-west and north-west devastated those parts of the land. In the last few years a most terrible famine afflicted a large part of five adjoining provinces causing a terrible lose of life. These, which are regarded as Heaven-sent calamities, have destroyed, in some measure, their belief in the power of their gods to afford them protection and deliverance.

Since 1842 when the treaty of Nankin gave protestant missionaries the right of residence at the open ports of China, missionaries have been diligently at work seeking to disseminate a knowledge of the Gospel among this people. They have established themselves at all the open ports and at other large cities where they could affect a quiet residence. There are now some two hundred and fifty ordained ministers laboring as missionaries in China, most of whom are married, and more than sixty single ladies, besides the married ladies laboring for the women in China. There are more then eighty ordained native preachers, and more then five hundred unordained assistant preachers, nearly one hundred colporteurs, and about one hundred Bible women. There are about fifteen thousand professing Christians who are gathered into some three hundred organized churches. No estimate can be given of nominal adherents. The gospel has been preached very widely through nine of the provinces, and has been preached some in the other nine by itinerants passing through them. The Bible and religious tracts have been extensively distributed and sold. The effect of all these evangelizing efforts cannot be known, but those who believe God's promise that his word shall not return unto him void, will accept it as a certainty that a wide spread and strong impression has been made upon the minds of many people. This is an imperfect statement of the present state of things in China, and from it, it will be evident to every one who has considered the subject, that God in His providence has most wonderfully prepared the way for the spread of His Gospel in this Empire, and that there are many influences at work to produce great changes in the institutions of the country. We take it for granted that the church is not only ready but desirous to follow wherever God leads the way in His p rovidence for the spread of the Gospel.

We now proceed to state to the churches and missionary Societies in Western lands what is urgently needed, for the prosecution of the missionary enterprise amongst this multitudinous people. There are missionaries needed to reinforce the laborers at the existing stations, in order to keep these missions up to an efficient working standard. Besides these, there are *fifty* ordained men needed in 1881 to commence new work in new localities. It is desirable to locate these new men

in the unoccupied districts of the partially occupied provinces, and make permanent locations in the provinces which have hitherto been traversed by itinerants. These new locations should be selected so as to be within supporting distance from other stations, and so as successively to spread evangelizing agencies throughout all the different parts of the country. To do this efficiently and cooperatively, at the very least twenty-five additional will be needed each successive year for ten succeeding years. If the missionary Societies wish to set about efficient labors, let them enter into correspondence with each other, making known to each other their respective plans and purposes for enlargement, and agree upon some well matured arrangement for cordial cooperation in this great Christian enterprise. Hitherto each missionary Society represented in China has prosecuted its labors with little reference to the plans of the other Societies. How very different this is from the manner in which the world prosecutes great worldly enterprises. Now when the necessity of a ship canal across the isthmus of Panama is felt; after the proper surveys have been held to obtain the information which is necessary to form estimates of the character and extent of the work to be done, and the length of time and amount of money which would be necessary to complete it, it is sought to enlist the conjointed interest and supervision of all commercial nations in an enterprise which is so connected with the commerce of the world. The sum of $150,000,000 and ten years time is not considered an extravagant outlay of time and money representing as they do the labors and lives of thousands of men, for such an important enterprise.

The churches of the Lord Jesus Christ regard the kingdom of this world as given to Christ for his inheritance, and the heathen for his possession, and that it is given to them to carry out his last command, to "go into all the world and preach the Gospel to every creature." Will the churches fully awake to the glorious and sublime character of this sacred trust? Will parents consecrate their children to this blessed service? Will the young men who have the education and talents to lead in the enterprise, say to the churches, "Here are we, send us"? Will the men of wealth contribute their hundreds of thousands and millions of dollars for the great and glorious work of the conversion of the world to Christ? Let the various missionary Societies hold a conference to devise and agree upon some well matured plans for the prosecution of the missionary enterprise in some measure adequate to the greatness of the work to be done. Let those matured plans of operation be made known to the whole body of disciples of the Lord Jesus in all lands, and their earnest and con-

tinued co-operation in the work solicited. This plan of consulting between the different missionary societies was resorted to in arranging the parts of Africa which should be occupied by different Societies. Let this plan of consultation become a recognized system by the different missionary Societies in the prosecution of the missionary work in all lands. How vain it would be to expect a satisfactory completion of an inter-oceanic canal across the isthmus of Panama if the different nations interested in the enterprise, instead of agreeing upon some common plan for the work and arranging for a joint effort to effect its completion should each send its own engineers to work at some part of the work on their own plan and system. It is evident to all that such a work can only be accomplished by the joint efforts of all in completing some matured plan which is known to and concurred in by all those interested in the enterprise. The missionary enterprise has long rested under the obloquy of endeavoring to carry out the most grand and sublime purpose that ever engaged the attention of mortal men with utterly inadequate means and instrumentalities, and without any well considered plan of operation, or combined efforts on the part of those engaged in it. Hitherto every Society has arranged its own plans and work with but little reference to the operations of other Societies. There have been but few if any efforts on the part of the different Societies to unite their forces for combined efforts, and the results have not been such as have been expected.

The whole world is now open to the evangelizing efforts of the church. Nearly every country has been explored and the facilities and opportunities in such are comparatively well-known. A vast amount of knowledge has been acquired by the observation and experience of missionaries. The greatness of the work is in some measure apprehended. The difficulties and hindrances are in a good measure understood. Under these circumstances is it not highly expedient that a Conference should be called of those who have a knowledge of these things, and representing the different missionary Societies to prayerfully deliberate and adopt some wise plan for co-operation in the prosecution and enlargement of the missionary enterprise. These are thoughts which have occurred to me in the consideration of the great and important field of China, and I throw them out for the consideration of all those who pray "Thy kingdom come."

But to return to the individual wants of China, besides planting new stations. In China men are needed to undertake new plans, and enlarge some new work already commenced. Hitherto, by reason of the fewness of men and the urgency of the most immediate and simple means of evangelization, little attention has been given to the establishment of schools of a high order. Schools, which will give a

thorough training in Western Science and philosophy, making the Bible the great text book in moral, social, and political philosophy as well as in all Christian doctrine are greatly needed. We want a Duff and Wilson with associated professors to establish colleges such as they established in Calcutta, and Bombay, giving to Chinese students the same thorough mental training, and the same complete instruction in the Bible, in the English language and in the Western sciences and philosophy. No human intellect could estimate the influence for good of three such schools with 1000 students in each, one at Peking, one at Shanghai, and one at Canton. We need Chinese of higher education for all departments of Christian work among this people, as in translating, in composing books of Christian evidence, apologetics, and systems of doctrine, and religious tracts; for preachers, pastors and itinerants. Thousands of Chinese men of thoroughly trained minds, and Christian principle are needed in every department of business and literary life, and in every department of the government in its extensive and varied ramifications. Every one who has read the history of this people or has known the life and influence of the government officers, still living or recently passed away, knows that in no country do disciplined minds and individual talent make their influence more felt than in China. It is very common here for the leading and most influential statesmen to rise from subordinate positions to the highest offices by their talents. It might be invidious to mention names by way of example, but they will readily occur to those familiar with Chinese matters. Examples are very numerous of Chinese in commercial life rising by their talents and enterprise to positions of great wealth and influence, as for instance the late Hon. Mr. Whampoa of Singapore. The leader of the late Tai Ping insurrection in China is an instance of how a man imbued with new ideas can spread them among his countrymen, and obtain wide, extensive influence over many of them. Hence there is no country where schools which impart a thorough education and mental training will exercise a more important influence in changing and elevating the population than in China.

No one acquainted with the needs of China will consider the request for fifty additional men, in 1881, an extravagant one. I have asked a number which I think the churches may possibly send, rather than the number which is needed. I commend the request to the consideration of all the Missionary Societies in Europe and America, who are seeking "to undertake great things for God, and to expect great things from God," and continue to "pray the Lord of the harvest that He would send forth laborers into this great harvest."

EVANGELIST.

BIBLICAL RESEARCHES. NO. III.

Noah in China, or 太一皇人.

By Rev. J S McIlvaine.

THE Bible says that the ark rested "on the mountains of Ararat." Later tradition has made the passage to read "on Mount Ararat in Armenia." But the steep mountain peak now called Ararat, was originally called Baris, and Gesenius, Heb. Lexicon, tells us that the name Ararat is derived from the Sanscrit Ariavarta the Hindoo designation for the lofty central plateau of Asia. The passage in Jeremiah (11. 27) plainly indicates that Ararat is a region of country distinct from Minni (*i.e.* Armenia), yet geographically related to it, in the north and abounding in horsemen. This all agrees well with the original Ariavarta, and in interpreting so old a document as Gen. VIII., we should certainly take the original and not any secondary sense of geographical terms. When men moved "from the East" into the plain of the Euphrates, they may naturally have carried the name Ariavarta along with them, and used it to denote the mountain country north of them, just as the Greeks carried the mountain of the Gods over into Europe, and gave the name and traditions of Olympus to the mountains north of Greece. Modern scholars question, if they do not reject, the claims of Mt. Baris. It is more probable that the name Altai is a modification of Ariavarta. In any case the statement of Gen. XI. 2, that after the flood men "journeyed from the East," forces us to put the resting-place of the ark up in central Asia, and there is no place where it would so naturally have rested, guided by the hand of God, as on that apex of the earth's surface.

The claims of Armenia to have been the dwelling place of Noah's old age must also be rejected. It is easy to see that after the tradition concerning the resting of the ark gained currency, Noah's residence might follow as a corrolary. But the traditions of the nations are decidedly against Armenia, and in favor of China. The tomb of Noah in Armenia can not be taken as at all decisive. The tomb of Moses, on the west of Jordan, shows that such monuments in the east may be utterly false.

The clearest traditions that have come down to us concerning the period immediately following the flood are those of the Babylonians as recorded by Berosus B.C. 260, and transmitted to us at second hand by other historians. The detailed account given of the flood and the subsequent building of the tower leave no possible doubt that

Xisuthrus is Noah. I have met with two quotations from Berosus which at first appear contradictory, but by collation give us important truth. One quotation says that Xisuthrus and his wife, before the migration to Babel, were translated to hevaen and became the Gods of their posterity. McClatchie, from whom I borrow, understands that Noah's death is referred to, but it will accord better with other traditions to find a place on earth called *ουρανοσ*, (heaven) where mythology ascribed divine honors to men. The second quotation from Berosus, is given by Moses of Chorene, an Armenian historian. "Before the tower and the multiplications of language among mankind, after that Xisuthrus sailed to Armenia, Zervan, Titan and Japhetos were the lords of the earth &c." See Lenormant's Anc't Hist, of East. Vol. 1. 504.

The Armenia in this passage cannot be reconciled with *ουράνοσ* in the other, because no nation ever placed the home of the gods in Armenia. This Moses has evidently been influenced by the traditions of his country. The *ουρανοσ* of the Greek language, by dropping its terminal becomes *ουραν*. The Latin equivalent is *coelum*, and the language being more antique than the Greek, we may infer that the original root from which both forms are derived had an initial *C*. We thus come very near to the name K'unlun, given by the Chinese to the dwelling of the gods. By other arguments which cannot be given here, it may be proved, that *ουρανοσ*, and *coelum* in the west, like 天 (t'ien) in China were originally used of a region in central Asia. I have somewhere seen an account of the *Oceanus*, which stated that its source was in *ουρανοσ*, from whence it flowed around the whole world. We may therefore conclude that when Noah separated from his sons, he must have gone Eastward, rather than Westward.

I make bold to use also the traditions of the West concerning Saturn. The Theogony of Hesiod, as well as the popular myths, give abundant proof that this is but another name for Noah. It is easy also to identify Xisuthrus with Saturn on the one hand, and with Noah on the other. In the traditions concerning Saturn, just criticism is constrained to set aside the claim of Italy as a local myth, and accept the account which puts the place of his retirement beyond the mountains of East on the banks of raging *Oceanus*; see Anthon's Classical Dictionary. But in the first number of these Biblical Researches (see *Recorder* for 1876,) the ὠκεανὸς was the Kiang of China; which was supposed to skirt the whole of Southern Asia and to appear in Egypt as the Nile, I know of no other western traditions bearing on Noah's place of residence. Perhaps the Hindu traditions concerning

Brahm and Satyavrata might give some light on this point. All fear of confutation from that quarter is allayed by the expressed opinion of the learned Sir William Jones that Noah came to China. I have seen another name, I think it is Fletcher, quoted for the same view.

I infer also that this was believed by some Roman Catholic missionaries in China, and lately Canon McClatchie adds his testimony. All these writers however identify Noah with Fu Hi. I hope to present evidence sufficient to prove not only that T'ai I is a title designating Noah, but that he (T'ai I) is a distinct historical character in Chinese tradition.

The term Hun Tun (混 沌) in Chinese literature seems to include both the original chaos and the flood. But 洪 荒 and 渾 淪 point unmistakeably to a destructive deluge, since 淪 and 荒 both have that meaning. Perhaps the most explicit statement in extant Chinese literature concerning the Flood is that of Lau Ze in the Tau Teh King. He says, there was something, produced before the heaven and earth, but submerged. This is a classical text with the Tauist sect in regard to the (先 天) Sien-t'ien, so that we come at one step to the conclusion that "previous heaven" means the antediluvian world, Hung Hwang, the flood itself, and After Heaven (後 天) the post-diluvian world. That 先 天 with Tauists and even Confucianists has come to mean man's proper moral nature is entirely consistent with the etymology just given. The Tauists often interchange with 先 天 the expression 始 祖 元 氣 (the first ancestor's original nature). A little study of their system also shows that the mysterious Tan (丹) is nothing else than *Adam*, to whose pristine purity and longevity the religious among the Chinese were even seeking to return, until Buddhism threw many upon another track.

The Confucian Classics contain no historical details as to the 先 天 except the river diagram of Fu Hi consisting of 55 dots arranged in groups numbering from one to ten respectively, distributed about a quadrilateral, two and seven being at the top. The reader of the Bible will be apt to interpret this riddle by saying that the ten dots mean the ten generations before the flood. Seth and Enoch, whose names are most honored being made promiment. The eight diagrams (八 卦) of Fu Hi are also said to belong to the 先 天 and later writers have been extravagant enough to ascribe the whole 65 Kua of the I-king to the 先 天. But more authentic and rational speculation brings the 64 Kua down into the Later World. McClatchie has taken ground, which further discussion can only confirm, in making the eight diagrams refer to the family of Noah. Those who newly approach this subject will be surprised to find in the introduction to

the I-king a diagram distributing these 8 Kua as a family of eight persons, father, mother, three sons, and three daughters. Yet that diagram only exhibits to the eye what Confucius says in his commentary. The combining of 8 Kua in various ways to make out 64, suggests at once the idea of intermarriage, and the deriving of all existing things from these is a characteristic Chinese exaggeration of the fact that all men are descended from Noah. If now we observe what Wen Wang (文王) says in the text of the I-king concerning the Father of this family, we find simply the life of Noah divided into six periods. I give what I consider an exact translation with my own remarks in brackets.

I.—First nine—Dragon in obscurity of no use. (McClatchie is wrong in finding in 潛 a reference to an abyss of waters. The word is currently used in Chinese for the early obscurity of great men and is so explained by Confucius in his commentary on this text. I think Chinese scholars sustain me in saying that McClatchie's translation is unsatisfactory, both here and in other places.)

II.—Dragon in open field, sees to his advantage a great man. (The life of many a man is lifted out of obscurity by contrast with some great one. In Noah's case Jehovah manifested Himself giving warning of the flood.)

III.—The superior man labors diligently all the day. In (the evening as it were fearful, in dangerous circumstances but no) harm, (Noah is preparing for the flood.)

IV.—Though plunging about in the abyss no harm. (The flood upon the earth but Noah is safe.)

V.—The flying Dragon in heaven, (or in Eden) sees to his advantage the great man, (Noah quitting the ark in Ariavarta enjoys a second divine manifestation.)

VI.—Dragon at summit of his fortunes has cause of regret, (Perhaps refers to Noah's drunkeness, but Chow Kung interprets prosperity cannot be long continued. Confucius makes it mean honorable without authority, lofty without subjects. This sense also agrees with the facts concerning Noah, since the traditions of the west prove that he early retired from the headship of his family.)

Wen Wang says, Great indeed is K'ien the origin. All things have their beginning from him. (near the end of the first section of the I, we notice the following,) In the former world (先天) heaven was not hostile to him. In the after world (後天) he obeyed Heaven's seasons," (perhaps an allusion to the promise of regularity of seasons in Gen. VIII. 22). In connection with K'ien (Noah's wife) occurs the famous passage. "The family which accumulates virtue

will have superabundance of good-fortune. The family that accumulates iniquity shall have superabundance of calamity."

It was apparently the aim of the first authors of the I-king to use the records of the past for the education of posterity, so that this ancient book preserved with such superstitious reverence, must become in the hands of Western scholars one the most valuable historical monuments of the heathen world. The basis of the book seems to have been a document called 三 賁—the three *fen*—probably identical with the threefold genealogy in the tenth chapter of Genesis.

A writer of the Sung dynasty Loa Pi (of whom more presently) in an eassy on the I, says that these *Kuas* refer to men, to what are called peach-blossom, mei-blossom and apricot-blossom men, the three classes (三 才) complete, (*i.e.* three races distinguished by color.)

It would seem that in the I-king the names given are mystical, not historical. But K'ien 乾 has its equivalents 太 極 and 太 一 in one of which we find a definite historical person, well-known in traditional literature. McClatchie (in *Recorder* of November, 1877) brings evidence to show that the name 太 一 is applied to the source of all existence. One quotation is from the Li-ki (v. 60). "Ceremonies date their origin from T'ai I, (the great *one*). He dividing, constituted heaven and earth, revolving, produced darkness and light (Yin and Yang), etc., etc. The commentator says, "That which is infinitely great is called 太; that which is undivided is called 一. This is the principle by which 太 極 includes three and is one." Other quotations are given to the same purport. I may add a passage from Hwai Nan Ze (淮 南 子) under the heading 詮 言 訓.

"The entire heaven and Earth in its chaotic state, as mere material not organized into forms, is called 太 一. All proceeds from one. If we inquire into antiquity, primeval man was born in the sphere of the supersenual, but took form in the sphere of existence. Having form he came under subjection to the material. He who can revert to his state at birth, as though he had not taken form, is called a true man. The true man has not separated from T'ai-I."

That P'an-ku was the first man is a vulgar tradition, which when examined, takes the modified form that he was the first settler of this country. Literature makes 太 一 and not P'an-ku, the equivalent of 太 極.

In a former paper it was shown that P'an-ku-shih was a real person no other than Cush, whose name is spread from Abysinnia to China: in the forms of Bacchus, Manu and Osiris. It may also be shown that T'ai-I, is not an abstract philosphical term, as might be suspected, but a real person.

The mythological history (神仙通鑑) has a few lines on Tai I, but these are all repeated in the Su Shih (which I shall quote) except the introductory and concluding sentences, by which he is absurdly made to take position in a dynastic succession.

The greatest storehouse of ancient Chinese traditions that I have found is the Su Shih. The author Loa Pi lived in the Sung dynasty. The design of his work is to give all of early history which is not found in the Confucian literature. He adds little speculation, but accumulates a vast amount of material, both good and bad. He has no theory to prove, and seems to have done his book with equal diligence and honesty. His account of T'ai-I is as follows, (I use rectangular brackets for the commentary and circular brackets for my own remarks). "T'ai-I. This was the Imperial man (皇=Baal of the Hebrew), [Tauists say the heavenly true imperial man was T'ai-I. Tu Fu says, 'T'ai-I, respectfully leads the way. Fu Hi is on his right and left, Yau walks, Shun goes quickstep, Yü trots, and T'ang runs'. (An absurd account of the succession of sages]. He laid out the map, established the dynastic succession, grasped a comprehensive policy, harmonized nature and adjusted the relative position of the gods. For this reason the nine Emperors (*i.e.* 人皇 the Japhetic family) handed down his doctrine. (From Chinese tradition it seems that the original location of the Medes was in the Emodi Mts. west of Szu Chuan. Their receiving the doctrine of Noah accounts for the comparative purity of their religion, often noticed by western scholars, but hitherto unexplained) investigating the spontaneity of his birth which reverted to original passivity (notice the allusion to the name Noah meaning *rest* and compare V. 29.) and the begining of heaven and earth. [See Heh Kwan Sze. The three Hwang classic says the Imperial man was located by T'ai Ti (太帝) at Ngeh Mei mountain. Hwang Ti went and received the 'true one doless doctrine'. This Tái Ti is by some identified with Fu Hi, but wrongly; probably means the Nine Emperors.] In former times Shen Nung recieved his art from T'ai I's youngest son (what does this mean?), but Hwang Ti and Lautze both got their principal doctrines from the primeval prince himself (so Tausim claims the authority of Noah) in as much as he was cognizant of the supersensuous, and especially could fix attention long on one thing, got control of the art and perpetuated his existence. (See 開元訣, Sü Hung says, I have the doctrine of Tai I. To Hwa speaks of the 'Diluvian doless doctrine? Pau P'oh tze and Heuen Lu both say that T'ai I swallowed the golden essence and became a spiritual man; (仙). The scholars of Poh (in Honan) wrongly record that Tai I was the

most honorable of the gods. (Our author seems to mean that they were wrong in mistaking a man for a god.) The Emperor Wu of the Han dynasty was led by the representations of Li Shau Weng, to offer sacrifices to T'ai-I at Kan Chuen (甘泉.) But what the Tauists say of T'ai-I having the name 翹, and of there being a T'ai-I without man's body has no sufficient proof]. There have been books bearing T'ai-I's name, entitled the Art of War, Miscellaneous Authors; Yin and Yang; Clouds; Imperial government and Writings of T'ai-I. The Art of War and Clouds are occasionslly quoted in books, but the Imperial Government and Miscellaneous Authors do not appear after the Han Dynasty. (The prefixing of the character 太一 to the title of a book was, I may affirm, no indication of its authorship, but simply a claim to antiquity.)

The writings say that Hwang Ti went to Ngeh Mei (in Ssu Chuen) and saw the heavenly true imperial man. [The three-one classic says that Hwang Ti rambling about the aetherial terrace beneath the steep precipices of Tsing C'heng mountains, saw there the heavenly true imperial man. But 上清記, 龍蹻經, 四極明科, 芝元玉籙, and 抱朴子 all say Hwang Ti went to Ngeh Mei. This fact is very clearly established. Some say that he saw at T'sing Cheng, *Ning Feng* who sent him to T'ai-I at Ngeh Mei].

After making his obeisance, he inquired about the three-one doctrine, (Three-one was originally a term symbolizing the unity of the three races of men—Hwang Ti's question is answered in the text by a page of turbid moralizing so manifestly unauthentic that I will not quote it. But the next paragraph is worth translating.)

"T'ai-I's discourse was concerning the affairs of fire, water and the great deep. [Yang Ku Show Tau Ki says Hwang Ti had seen T'ien Hwang's True-one Classic, but was not satisfied, and therefore travelled about until he found T'ai-I at Ngeh Mei, and asked about the true-one doctrine. The burden of his discourse was concerning water, fire, the brown palace (probably meaning the ark, though the term has been transfered by the Tauists to man's body,) and the great deep, (doubtless the flood)."

There follows in the Lu Shih an essay of more than two pages, asserting the longevity of the ancients, but insisting upon the universality of death and the uselessness of aspiring to immortality. A note says that 120 years is a long life, but that by temperance man may live 1000 years. Further on in the body of the essay the cases

of Woa T'seuen and P'eng Tsu are mentioned, the former attaining 1000, the latter 700 years. The mortality of men is corroborated by the perishability of the material world as shown by cataclasms, which have left their traces on mountain tops and in deserts. The essay is exceedingly interesting but too long to be translated. Our author does not explicitly identify this historical character with the 太一 which he makes equivalent to 太極 (the great extreme) on the first page of his book. Indeed the section just quoted stands some pages below the Three-Hwang. Yet the repeated assertion that Jen Hwang received the doctrine of T'ai-I, shows that the section is misplaced. The reader should observe (1) The "do-less doctrine" ascribed to Noah—agreeing so well with his Hebrew name, and with the Hindu doctrine of the inertness of Brahm. (2) The allusions to a deluge. (3) The place, agreeing exactly with the traditions concerning Saturn. (4) The longevity which has made a lasting impression upon the Chinese mind; and (5) the name in relation to names current in the West. Those who used the Hebrew language came early to apply the term Baal to their ancestors especially when deified. There were many Baalim, yet one person seems to have been Baal, *par excellence*. The use of the Chinese word Hwang (皇), which as written appears to denote a white haired prince, i.e. a patriarch; is very similar. It was used without qualification of T'ai-I. And if we restore to the Hebrew word *Baal* the middle consonant *ayin* which the English spelling omits we get in *Bangal* a sound sufficiently near to the Chinese *Hwang* to prove a literal identity, the Chinese being derived from the Hebrew. The Hindu name Brahm would seem to represent a Hebrew term Baal Adam, corresponding to Chinese Hwang Jen (皇人.)

Still further identity of names is found by taking the full Chinese title 太一皇人氏. The initial T changes to S in going Westward. Parallel cases are T'ien-chu (India) becoming Sindu, Tien-Hia becoming Sinae, Tien Hwang becoming Zervan, and (on the map of India) the ancient Hind Dekel (Indu river) becoming Sind Sagar. The second character, now read *I* in the mandarin dialect, was anciently read Yat (= Heb. ahad), making these changes the name we are discussing becomes Sayat hwang jen shih, or Saturnus. The Hindoo, Satiavrata and the Babylonian Xisuthrus are doubtless derived from this same root form, but more remotely than the Latin in name. If the reader be sceptical about such etymological identifications, he is invited to study out those already mentioned in these essays, to which others may be added. But to return to the view

advocated by some that Fu Hi and T'ai-I are one person, it is an idea which would never occur to any reader of Lu Shih or other books of tradition. We have already seen T'ai-I to be a well-marked historical person. The accounts given of Fu Hi are more ample. A few points of contrast may be mentioned. Fu Hi lived at C'hen chow in Honan—T'ai-I only appears on the borders of China. Fu Hi leaves a large family, in Honan. He is an active man developing the industrial arts, whereas T'ai-I is famous for his quietude. Fu Hi is on all hands said to have died young, about 190; it is said before his father, whereas, T'ai-I is as notoriously a long lived man. If we look into the I-king or other philosophic books, we find a broad and explicit distinction between the K'ien Kua (*i.e.* the great father) and its equivalent 天 on the one hand, and the sages, represented by Fu Hi, on the other. The sage is not a creator or progenitor, but conserves and promotes the work of heaven. It follows therefore that the identification of Noah with Fu Hi must be given up as utterly untenable.

Since Noah lived 350 years after the flood, the reign of Hwang Ti may be put down at 300 after the flood. His reign was followed quite closely by that of Yau (a full growth of tradition to the contrary notwithstanding) and Chinese history begins. Making the flood 2600 B.C. (as may be done by extending Usher's chronology so as to allow 430 years in Egypt and 480 years from the crossing of the Jordan to Solomon's temple,) there need be no difficulty about the chronology, 2200 B.C. is early enough for Yau Wang. The sum of the matter is that China brings forward an overwhelming testimony to the truth of the Bible, gives us a clue for unravelling the post-diluvian traditions of all nations—and supplies the missing link of Philology. Let the christian thank God and take courage.

A RECORD OF THE FAMINE RELIEF WORK IN LIN FEN HIEN.

Translated by David Hill.

IN the third year of the Emperor Kwang Sü, there was a strange succession of calamities in almost every Province in China. Waiting at that time for an appointment in the city of Tai Yuen Fu, I saw, from the Peking Gazettes, that there had been disastrous floods in the Canton and Fuhkien Provinces, typhoons in Kiangsu and Chekiang, the plague of locusts in Hoopeh and Hoonan, and that a severe drought had extended over parts of Shensi and Honan to the Province of Shansi, which Province had suffered more than any of the preceding.

Exclusive of the Leu Ngan Prefecture, where light crops were gathered, upwards of 80 Hien districts sent up reports of Famine but none suffered so severely as those in the Ping Yang Fu.

The chief city of this Prefecture, named Lin Fĕn, having been, on two successive occasions, completely devastated by the ravages and incendiarism of invading armies, once in the 3rd year of Hien Fung, and again in the 6th year of T'ung Ch'e, these years of continuous drought pressed much more heavily on this city and neighbourhood than upon any other.

It was in the early winter of this year, that I was appointed to the Magistracy of this District and immediately on my arrival, to assume office, I set about raising subscriptions without a moment's delay. My predecessor, Mr. Hü had already opened Famine relief offices, and appointed a central committee, consisting of 10 members, selected from the leading gentry and merchants, to take general management of relief affairs.

On taking over the seals of office, I carefully examined the books, and found that the subscription lists had already been made up, and that the number of famine sufferers at that time receiving relief amounted to upwards of 30,000. After a few days however, the news of relief distribution having been spread abroad, large numbers of persons returned home, and so vastly was the number increased, that it was thought advisable to divide them into two classes, one consisting of the very poorest, and one of those a little better off, and thus the total number, including both those whose names were first entered and those added afterwards, was now raised to 67,761, in addition to

891 Shiu Ts'ai (literati) and 3000 soldiers, who were being supplied with grain from the Government Granary.

Seeing then the overwhelming numbers of those in distress, and the insufficiency of the supply of grain, I called together the principal inhabitants of the District, and night and day I urged them to increase their subscriptions.

The apartments occupied as the central relief offices were the side rooms of the Fu Ch'ing Hwang Miao, (*i.e.* The city temple for the Ping Yang Prefecture,) where the poor from the city and suburbs and the adjoining villages were relieved, this being the most convenient point. With regard to those in more distant places, seven of the most central villages were fixed upon as relief stations, so that the poor people might not perish on their way to the grain stores, through the long distance they had to travel, the distance between one station and another being only 10 *li* or a little over.

The plan of distribution which was adopted, was to appoint members of the central committee, to take general supervision of these stations. A day was fixed first of all, on which to supply each person, whose name was on the Relief Register, with a pass ticket, stating whether an adult or a child; the latter only receiving half the amount of grain supplied to an adult, then on the day of distribution, the Headmen were ordered to be in attendance, and to bring with them all the poor of their Village, who received relief, on presenting their pass ticket. It was my practice to take a quick horse, and with only one or two attendants, ride over to the Relief station to oversee the work, and after each distribution, to publish a list of those relieved, and of the amount they received, so as to prevent any "squeezing." I was so constantly occupied at that time in arranging and managing these Relief affairs, that, I had not a moment's leisure, and in the meantime, reports reached me from all quarters, of burglaries and highway robberies, and from the cases reported at my yamun, it appeared that men were going about the country in companies of, in some cases, from 3 to 5, in some, from 10 to 20, and in some, as many as a hundred or more were reported. I therefore requested a brother official to act as my deputy in hearing cases in court, that I might in this way, be free to go into the country with a few soldiers and runners, for the purpose of apprehending these men and bringing them to justice. Besides the 8 or 9 men, who were sized at various times, brought to trial, and sentenced to death, the number of those who were dealt with summarily on the spot, or thrown into prison and starved to death was beyond computation.

At this time, the distress of the people was growing more serious every day. Fowl, dogs, horses, cattle, and everything of the kind was killed for food, until hardly any were left. The roots of the flag rush, growing on the banks of the river Fên, were dug up and conveyed away both by coolies and in carts; as many as a thousand persons or more being so employed day after day. These were then ground up into meal, and sold at above 40 cash a catty; sawdust also, and dried mud, were devoured, any thing in fact that offered the slightest hope of sustaining life, though those who took them did really only hasten their death.

But worse still was the cannibalism reported. The story now is strange and monstrous enough! Several youths in the city made their living day after day, by the sale of human flesh, and when after a while men's suspicions were aroused, they tracked them to an old temple, where they found a coffin, full of human bones, which explained the whole, and thus it came out that, for some time past, they had sold nothing but human flesh. Another case was that of a woman from the Village of Tu Mŭn living in the Ur Sz Fu street, who, together with 4 beggar-women and two youths spent their time in clandestinely carrying off the corpses of those starved to death in the streets, and when they had brought them home, boiled, and ate them as also the bodies of a boy and a girl they themselves had killed. These were all brought to justice and summarily executed. There were cases too, in which little children were decoyed away and eaten, others in which lone travellers were carried off and slain, indeed the details are all too painful to narrate, for the people were in such distress, and the outlook was so terrible, that as time went on the account only grows more revolting. Men brutally butchered their own kin, mothers devoured their children, elder brothers their youngest, a grandson chopped his grandmother to pieces, a niece boiled and ate her own aunt. The mangled remains of those thus cruelly murdered were brought in evidence to my Yamun again and again. Well may men say that for hundreds of years there has not been known so strange a calamity.

It was a saying among the ancients that "when a country is in a state of anarchy punishments must be severe;" and yet although in the cases I met with, I did bring to bear the heaviest punishments I could, men rushed heedless on to death, and in spite of the executioner's knife, they went on utterly regardless of law, as though they had no wish whatever to live. Was it that this dire calamity was fated so to be? or was it that we failed to do our utmost to relieve it?

Moreover, the criminals who were charged with eating human flesh, or committing highway robbery and murder, when brought to trial had such a livid, haggard, look, and such an emaciated, skeleton-like figure, so little in fact the appearance of human beings, that it was enough to terrify any one to look at them.

After the winter of the 3rd year of Kwang Sü, when the principal military Temple of Ping Yang, was occupied as the central depôt for the relief grain, carts, horses and camels, poured in one continuous stream, and grain was piled up mountains high. In Lu Chăn also, a depôt for the sale of grain, at reduced rates had already been opened, so that some hope was now entertained, that things would at last take a turn, but up to the 3rd month of the 4th year of Kwang Sü, no rain had fallen, and consequently flour had risen to 180 cash a catty, and millet to 4800 cash a teu (= 10 pints) whilst the rate of exchange had fallen as low as 1000 copper cash per Tael of sycee. Thus the price of food was now three times higher than when I first took office here. Oh how can the people survive when brought down to such straits as these?

Yet although the sufferings of the people had reached to such a pitch, Heaven still repented not of the sore distress.

Exhalations from unburied corpses rising up to heaven, pollute the air and so fruitful showers still fail to fall in their season and epidemics spread on every hand, hence the famine was not the only calamity which overtook the people, but the rich even caught the infection of this epidemic, and could not escape the darts of death. Ah me! the poor had already been carried off by the famine, and now the rich are swept away by disease. There surely is no limit to these disasters! Will there really be any of the people left? Pitiable indeed is it to see how both in the city and the suburbs, men and women, who 10 days ago, were begging bread there are now entirely changed, for none of them could last out longer but died off through sheer starvation. As to the corpses which strewed the streets, there could not be less than several scores of them every day, hence a large plot of ground outside each of the four gates of the city, was purchased, as a public burying ground, and myriads of the dead were cast into one common grave; shrouded corpses and scattered bones, thus found interment day by day, and over each of these graves of the myriad dead, small tomb stones have been erected to their memory.

Those who, in days to come, hold office in this District, knowing now how severely the people have been scourged by the Famine, and how difficult it was to do anything to save them, are bound to take precautionary measures for the future.

As to the household effects of the people, they were worth almost nothing at all. Day by day, in city and suburbs, so many were offered for sale that they were like drugs in the market, and any price that was offered would be taken. Ping Yang is said to be one of the most noted places in the Shansi Province; the oldest and most renowned families in the Empire, wealthy merchants, and large traders, are all congregated in the neighbourhood, and thus it comes to pass, that both ancient and modern books and drawings, bells, tripods, and all kinds of valuable curios, were to be found here, but now, through the distress, which everywhere prevailed, all these were entirely cleared out, having been bought up by any common huckster, until of late it has come to be quite a saying that there is not a valuable curio left, and pity it is that it should be so!

Then as regards house property, and landed estates, they could be had for a mere song: in one instance, I heard of a house of three rooms, that was pulled down by the owner, that it was sold for 180 cash; in another instance, a house was exchanged for two or three cakes; in another, an acre of rich land was disposed of for 200 cash. Taking a rough estimate of the whole of the District, there cannot be less than 5/10ths or 6/10ths of the house property destroyed, and the number of Temples, both in the city and on the East suburb, was even greater still. At first private houses in back streets were pulled down, then the shops on the great thoroughfares were clandestinely destroyed. But when the distress was so severe it was impossible to prevent it, though the attempt was made several times.

The extremities to which the country people were brought still more defy description. Villages of 5 or 600 families were reduced to 30 or 40. Others numbering between 1 & 200, now contain no more than 10 or 20. One family, which farmed above 600 acres, and contains more than 20 persons, has perished entirely out of existence, so that there is not even a little child left, and if such was the case with families, which, before the famine, were esteemed affluent and well to do, what must the condition of the poor have been? For with the exception of one corner of well watered country to the South-West where only 1/5th of the property was destroyed, every village you come to, throughout the whole District, is in such a state of ruin, that one-half is covered with the debris of houses, which have been rased to the ground, and if you should see a house left standing in the midst, you will find, on nearer approach, that it is nothing more than four black walls. Then as to the hill country to the West of the River, where there was originally but a scant population, you may

pass through village after village, and not find a single family, until you turn away from the sight, sad and sick at heart.

In regard to the Famine Relief, to none is the Province of Shansi more indebted than to H.E. the Governor Tseng for the petitions he presented to the throne for a Government grant, and for the variety of plans he devised, to rescue the people from starvation during this unprecedented Famine. For example, in Lin Fên Hien no end both of money and of grain was poured in, and yet in spite of this, people seemed to die off just as fast as ever. Fearful indeed, are the judgments of Heaven, when they reach to such a pitch!

About this time, the English Missionaries, Hill, Turner, Richard, and others were entrusted with a large sum of money, and requested to proceed to this Province, and engage in the work of Famine Relief, this was brought about by the reports of sundry Chinese Merchants, who had gone over to England for purposes of trade, and who, seeing that the English people were both wealthy and polite, spoke to them of the Famine in Shansi, and this led to the opening of a public subscription on behalf of the sufferers.

They commenced their work here in the summer of the 4th year of Kwang Sü, going themselves round to the villages to make personal inquiry and inspection, and distributing to each person 1, 2 or 3000 cash, as the case might be. Again in the 2nd and 3rd months of the 5th year of the present reign, they made a second distribution, disposing altogether of upwards of £50,000, a full account of which was forwarded to the higher officials in Tai Yuen Fu. The desire to alleviate suffering, and the feeling of compassion for one's fellow man, is the same all the world over; in the present instance, men from a distant land, touched with generous feelings, braved the dangers and toils of travel, and journeyed myriads of miles by sea, to join in relieving the famishing. How profound then and how long continued must have been the influence of the virtue and beneficence of his sacred Majesty the Emperor, that they should thus be moved by the call of Heaven!

Again in the 4th month, of the present year, Mr. Sun Sung Tsing the present Magistrate of Shang Ho Hien, in Shantung, (who was originally a Tsin Sze (LL.B.) of Kao Ting, in Chekiang) despatched his Secretary, Mr. Shăn K'i Sung, also, a Chekiang man, with a sum of money, which had been accumlated by a Society for preserving written paper which society was formed by a few friends, at the time they were studying for their degree at home; to this amount, the above Magistrate added the whole of his own salary, and the leading gentry and literati of the place also contributed largely. It was

from this source that the Tls.3,000, so unostentatiously distributed in this District, was drawn. These facts I communicated to my superior officers in Tai Yuen Fu, and on mentioning the same to Mr. Sŭn, he said that he had only done what it was his duty to do, and that it was not with any idea of seeking the praise of men, or with any desire that such return should be made him.

Further, in the 8th month, a Mr. Yien Tsoh Lin, and a Mr. Yang P'ei, with 5 others, who had been pressed to undertake the distribution of Tls.300,000, contributed by the leading gentry in the Kiangsu and the Chekiang Provinces, taking the Hien Districts in Southern Shansi in regular order, came to Lin Fen, and distributed upwards of Tls.10,000 in this District. In their plans of work they were exceedingly minute and particular.

Besides these, several other benevolent enterprizes were set on foot, such as the burial of coffins still uninterred, the dispensing of medicine to the sick, and in fact every plan that could be devised, was adopted and carried out, as circumstances called them forth. In the winter of the 4th year, I opened a subscription list to supply clothing to the poor, and the officials and merchants subscribed altogether Tls.1000, with which sum, 2000 pairs of wadded trowsers and jacket for adults, and 500 of the same for children were made. These were given away as needy cases turned up, but even with these, there was a good deal of distress, which had to be left unrelieved. As for bones of those who had perished from starvation, they were left, strewn about on the roadways, in all directions. I therefore invited the co-operation of some of the gentry of the place, and, dividing the District with them, I took soldiers and runners, and went myself into the country parts to see to their interment, and within the space of two months, there was not a single one to be seen, I have further to acknowledge the newly repeated assistance of Mr. Yien (mentioned above) so opportunely given, by which I am enabled to carry out some of the above projects, for which my own resources proved insufficient It is said that in times past, a certain scholar, named Lü Sin Wu, was in the habit of saying, "There's not a good man to be found anywhere." Painful indeed, and odious, are such words as these! For why should any man, because of his own closefisted stinginess, which renders him unwilling to part with a single cash out of his own abundance, for the benefit of the distressed, turn round in this way and malign to death every one else in the world; what can such a man think of himself I should like to know? For, considering the strict integrity and public spirit of the above gentlemen, whose one idea was, saving the lives of their fellow men, we may even compare

them to Hü Yung, that virtuous scholar amongst the ancients, who disposed of all his property for the relief of the poor, or to Su Mei San, who contributed 3000 acres of his own fertile land, and thus saved innumerable lives. And do not these men, who have laboured in the Famine Relief rival those ancient worthies?

On my first arrival in this city, it was commonly reported amongst the people, that the rats had all decamped to other places, but in the summer of the 5th year of Kwang Sü, they suddenly appeared in such numbers, that no one could tell where they came from, and they multiplied to such an extent, and devoured so much of the standing corn, as to merit the name of the plague of rats, for in the houses they would not only eat up all the grain, but they even attacked the clothes, or anything else they could get at, and in open day they hardly tried to make their escape. Then if you wished to find a good cat to catch them, there were very few indeed to be met with, for they had almost all been eaten up during the famine, so that young kittens came to be prized like precious jewels, and as much as 1400 or 1500 cash was given for a single one, and even at that rate there were very few to be had.

But besides this, there was the further plague of wolves, which suddenly appeared, and that in such numbers, and to the injury of so many persons, that Official Proclamations were issued, offering rewards to those who would hunt and capture them;—thus as though the sufferings from the Famine were not enough, these additional disasters overtook the people. I have further to record that from the winter of last year, right on to the spring and summer of the present one, no rain had fallen, I therefore went on foot to the cave of the Ku Yi Sien to pray for rain and there erected an altar, when suddenly a youth, named Tan K'in, who reported himself as coming from Tsun Yi, in the Province of Kwei Chow, made his appearance in the district, affirming that he had got possession of a secret form of prayer for rain, which had been handed down to him, and that he would guarantee an abundant rainfall within 7 days. I was somewhat surprized, but gave orders that his plan should be tried, and on the 6th day above 2 inches of rain did fall, and on the 7th sure enough, there was quite a heavy shower, so that now for the first time, throughout the whole of the district farmers were able to sow their grain. But after all these years of drought, the land lying waste was so extensive, and labourers so few, that 3/10ths or 4/10ths of the district was simply a barren waste, all overgrown with weeds, and this although the Imperial Grace had again and again made liberal grants of seed-corn, horses and oxen, in answer to the Governor's

repeated repesentations, for the fact is, a large proportion of the people really had not the means to cultivate and sow their lands. In regard to this matter, schedules have recently been printed and issued with the request that inquiry be made as to the present extent of uncultivated land, and the result so far, is that including both the original waste land, and that recently left so through the famine, there is between 1,400,000 and 1,500,000 acres; this inquiry will shortly be completed: in the meantime, I have received appointment to the Magistracy of the Tso Yuen District, and hence shall not be able to see it through, a matter which I much regret. My earnest desire therefore, is that my successor will enter into the benevolent purposes of His Imperial Majesty, and the kindly intentions of the Governor, by devising and carrying out further plans for the relief of the people, and that thus my highest hopes may be realized.

With regard to the Local Subscriptions towards the Famine Relief, the total amount, excluding those still unpaid, whether entered in the subscription list of the District Magistrate, or other miscellaneous ones, is Tls.41,300 odd. In addition to this amount, Tls,7000 was receive from the Famine Relief Committee in Tai Yuen Fu, making a grand total of Tls. 48,200 or a little more.

Besides this there was the grain supplied by the P'ing Yang Fu grain depôt and that received from the branch office at Liang Ma amouning in all to 13,270 piculs. The first arrival of this grain dates from the 10th month of the 3rd year of Kwang Su, and it was continued on until the end of the 5th month of the 5th year, when distribution both of grain and money ceased.

The name of the relief stations in the country are as follow,—On the East of the river, Ta Yang, Hien Ti, Tung K'ang, and on the West Lung Sze, Liu T'sun, Tien T'sun, Ho T'sun, and the names of the committee of management are the following,—Shen Yu Shăn, Sü Kiai P'ing, Chang Pang Hwa, Chia Lien Ch'ing, Kang Lien K'o, King Ling King, Tso Ting Kai, Li Ting Ching, Chang Yang, Ch'ăn Koh Ling, Sü Chung Ling, Wang K'ăng, who represented the Gentry of the district, and Hung Meu Yuen, Teh Chang Ho, Ta Yiu Hing, She Shăng Yih, Yung Ch'ing Tang Jeh Hing Tang, the Merchants.

This record was prepared by Tsiang Lien, the sub-prefect of the Tso Yuen District, and acting Magistrate of Lin Fĕn Hien. It was revised by Chang Ngan a Kü Jăn (Provincial Licentiate) of the year Yeh Yiu, and a candidate selected by the board of Civil Office for the post of District Magistrate.

It was correced by Sü Kiai Ping, a Kü Jăn of the year Kăng Wu, selected by the Board of Civil office for the post of District Magistrate.

It was collated and examined by Wang Yuh T'ang, of P'oo Chow Fu, a literary graduate of the year Kw'ei Yin, and expectant Magistrate of an independent department.

It was transcribed by Shen Yu Shăn, a Kü Jăn of the Examination by Imperial grace, in the year Yih Hai, selected by the Board of Civil Office for the post of District Magistrate.

This stone was auspiciously erected in the 12th month of the 5th year, Yi Meu, of the Emperor Kwang Sü of the Ta Ts'ing Dynasty.

The characters were engraved by Le Sze Yuen of the city of Tsih San.

MONGOL STORIES.

THE RECLUSE.

By Hoinos.

WHEN the Mongols want to encourage any one in a life given up to the pursuit of the higher things of their religion, they sometimes tell the following story, which is, of course, the popular version of one of their multitudinous religious legends.

A lama once gave himself up to meditation, prayer, and study, on a mountain side. For three years he prayed assiduously, hoping that Borhan would reveal himself to him, but the three years passed and no vision came. Disheartened, worn out, and impoverished, he quitted his mountain abode to return to the haunts and occupations of men. On his way he came to the foot of a precipitous hill of rock, where he beheld a man sawing away at the hill with a hair. "What are you up to?" asked the lama. "I am going to saw through this hill" replied the man. "What" said the lama, "with that hair! It is impossible!" "Ah no" said the man, "it is not impossible" "patience and perseverence will enable me to cut through this hill with this hair." At this the lama wondered much and turned away musing thus:—"This man is content to sit and work away at "the hopeless task of sawing through a hill with a hair. I should "not then be discouraged. I have striven for three years to have "a revelation of Borhan and am discouraged because I have not "yet succeeded. Compared with this man's case my three years are "nothing. I am ashamed of myself for being discouraged. Ill go "back and try for other three years."

Back he went and had another three years trial, with all its many hardships, and still no revelation. Again discouraged he gave

up the attempt and set out to return to the world. On his way he come to a hill where he saw a man with an enormous cauldron, into which, every now and then, a drop of water descended from a rock.

"What are you doing?" asked the lama. "Filling my pot "with water," said the man. "What" said the lama, "fill such a "pot with a stray drop of water that falls now and again?" "It's "a slow process," said the man, "but it will fill in time."

At this the lama wondered, and mused thus:—"I have spent "six years striving for a revelation of Borhan, and am discouraged "because I have not got it. If this man can contentedly wait till his "pot is filled by this slow process, I ought not to be discouraged "because I have waited in vain six years. I'll go back and have "another three years at it."

Back he went, three years passed, and still no revelation. Utterly disheartened, he gave up the whole thing finally, and took his way back to the world. At the foot of a mountain he saw a poor female dog covered with sores which swarmed with worms. The lama stopped and considered what he was to do. If he freed the dog from the worms and cast them on the ground *they* would die. If he did not free the dog *it* would die. In this dilemma he conceived the idea of giving half the flesh of his own thigh to the worms and half to the dog. He just in the act of doing so, when, above him there appeared a glory and an apparition—it was Mitra Borhan appeared to him at last! Looking towards the dog—it was gone; it had only been an apparition.

Mitra asked the lama who and what he was. The lama complained, that though an earnest seeker, he had been left in the dark and without any vision or revelation for nine long years. Suddenly the splendid dress of the apparition changed in appearance and Mitra said "Foolish man that you are, I have never been more than two "inches from you all these years. Look, don't you see how your "spittle and snuff have bespattered all my robe?" Thus spake Mitra, and the lama suddenly and at once attained to the status of Borhan.

THE GOOD KING AND THE BAD KING.

WHEN the Mongols wish to encourage virtue and discourage vice they tell such stories as the following.

There was a good king who was liberal to the poor and to begging lamas. He was liberal to every one and gave away so much that latterly he had little left. He had one only son whom on his death-

bed, he instructed to follow his example and do as his father had done. As long as he had anything at all he was to be careful to give to those who had nothing.

The father died and the son succeeded to the kingdom. His inheritance was a poverty stricken one, and, by following his father's precepts, the young king was soon reduced to the most abject poverty. His father's instructions were explicit. "If you have a yard of cloth " and meet a man who has none, give him half. If you have two " cups of millet and meet a man who has none, give him one." Following these instructions the young king had at last only ten cash left. A begging lama come and to him he gave five cash. Having now only five cash left, he proposed to follow the fortunes of the begging lama. The lama was well pleased and the two set out together.

There was a bad king who by continual oppression and robbery had amassed great wealth. He had three sons, and, on his death he charged them to continue his policy of robbery and oppression. He had grown rich by it, and by it they would keep rich, so their father had done. They followed their father's advice and example and kept on increasing in wealth.

The poverty stricken son of the good king, following the fortunes and hardships of his master, arrived at the court of the three sons of the bad king, and was an object of curiosity and scorn to them all. They said among themselves "Our father was right to warn us " against the policy of the king whose son is now reduced to the " state of a beggar." So they called their father wise and themselves happy. Meanwhile an idea struck the youngest, and he said to his two elder brethren: suppose I join the lama for a lark, and " travel with him to see the suffering of the penniless king! Do you " approve or disapprove?" "Capital," they said, "by all means " do so, and came back and tell us all about it, that we may divert " ourselves with the story of his sufferings." So the youngest brother joined himself to the lama, and the party of three, the lama and his two disciples, set out on their travels. They had the usual hardships and consolations of such a lot? hunger, and thirst, and sore travel; eating, drinking, hospitality, and rest. Finally they came to a great mountain at the foot of which was a single tent poor, ragged and black. The only inhabitants of the tent were two old people. There the travellers put up and rested. The old people having no children of their own, begged the lama to give them one of his scholars. The lama ordered the son of the good king to remain. To this the youth would not agree. He had given himself up as a scholar to his master, and from his master he would not part on any

account. The son of the bad king, tired of the roaming life consented to remain there, and leaving him behind, the lama and his disciple began to ascend the mountain. They had already gone a good way when the lama said: "Ah, I have left may rosary in the tent, it is "on the west side, go you and bring it, don't enter the tent but stand "a good way off outside and call for it."

After awhile the scholar returned to his master trembling and pale. "What's the matter?" asked the teacher. The scholar "replied, oh I saw the old man and the old woman transformed into "horrible creatures, sucking the blood of the son of the bad king." "Just so" said the lama, "he came here to see your distress, and in "place of that you saw his."

Arrived at the top of the mountain the lama said, I "must now go away and leave you." The scholar was in great grief and begged his teacher to wait and teach him something before he left. The teacher consented and spent some days in instructing his disciple, teaching him, among other things, the art of flying.

After he had made good progress in the art of flying, his teacher "said: Go away there to the eastward, see what that is and come again." The disciple went and saw. It was huge place, colder than cold, in which people were being frozen hard, then broken across, this process being repeated unceasingly on the same persons. Among the sufferers he recognised the bad king being put through his tortures. "Fly away now in the other directions," said the teacher, "see what "that is there and come." The disciple went and saw a place full of trees and green grasses, and flowers, and fruits and delights. He also saw his parents, seated in yellow sedans, borne along in state, followed by a crowed of adoring lamas. He called to his father but he would not regard him, he addressed him but he would not answer. He recognised them well enough, but they would accord him no token of recognition, so, having, waited till he was satisfied with seeing, he returned to his master. "Yes," said the lama, "you have seen your parents enjoying the reward of their virtuous and meri-"torious life on earth. For their good deeds they have attained to "the state of Borhan, and are enjoying the happiness you saw." "But why," asked the youth "would they not recognise me nor "speak to me." "Because" said the lama you have not yet changed "this body of yours." Thereupon the lama left him. The lama was not the mere begging priest he seemed but Sakyamuni.

IN MEMORIAM

The Late Mrs. Edkins.

By J. Dudgeon M.D.

MRS. EDKINS, the wife of the well known missionary and sinologue, died at Peking on the evening of December the 11th, 1877. She was born at Eaglesham, near Glasgow, on the 26th March, 1833, and was therefore only 44 years of age at the time of her death. Her family, of whom there were one or two sons and several daughters, removed early to the great commercial capital of Scotland where her father was a well-known citizen and conspicuous by a tall and manly form. The family belonged to be United Presbyterian Church and sat under the ministry, first of Dr. King and latterly of Dr. Calderwood (now professor of moral Philosophy in the University of Edinburgh) the ministers of Grefriars church. Mrs Edkins took a lively interest in all matters connected with the church and became lady superintendent of the large and flourishing Sabbath School in connexion with it. It was from this school she was transferred to mission work in the capital of far Cathay. During her last two years at home she was actively engaged in teaching Alexander's School, Duke-Street, Glasgow. Her cousin the wife of the Rev. Dr. Williamson, of Chefoo, (then of Shanghai) had preceded her as a missionary to China, and through her she alternately became acquainted with her future husband and sphere of labour. She left England in the autumn of 1862, and was detained in London, just previous to sailing, by an attack of fever. On her recovery, she sailed on the "Min" viâ the Cape of Good Hope, the common route in these days to the east, in company with Mr. and Mrs. Laughton, of the English Baptish Mission, Chefoo. (Mr. Laughton after labouring most energetically for several years died, at Chefoo, in the spring of 1862). The small coasting steamer *Island Queen* (now a Chinese gunboat) in which they sailed North from Shanghai, was nearly wrecked in Chefoo harbour, and Mrs. E's life was placed in peril. Great credit was accorded to her for her calmness and presence of mind in the midst of such danger. She reached Tientsin, at the end of March, 1863, and was married by the Rev. H (now Dr.) Blodget, on the 9th May, to Rev. J. (now Dr.) Edkins, who was then labouring at Tientsin, having pushed North from Shanghai after the cessation of hostilities in the last war, and first at Chefoo for a short time, then at

Tientsin and finally at Peking where he has laboured so energetically and successfully as an honored missionary of the London Missionary Society. At this time the capital had no representatives of the protestant mission. It had been opened by treaty to the residence of ministers of the treaty powers. Dr. Edkins, while stationed at Tientsin, and waiting for the favorable moment to push towards the capital, paid several visits there. On the first occassion, in company with Dr. Blodget, he did not venture, in fact was not permitted to enter Peking, but took shelter in the very monastery, at the western hills, where the present writer is jotting down these facts. Dr. Lockhart, also of the the London Mission, had preceded Dr. E. and from his connexion as Surgeon to the Legation, was the means of opening Peking to missionary residence and labour; having founded at the same time the hospital, still existing, in connexion with the London Society. Immediately after their marriage, Dr. and Mrs. E. started for Peking and resided with Dr. L. at the old hospital adjoining the British Legation (now included in the Legation proper). There they were joined by the present writer and his wife in March 1864, also from Glasgow. They, too had come North in the same little coasting steamer and had experienced a severe N.W. gale towards the end of 1863, which completely debarred them from entering the river at Taku by reason of ice. They were obliged to winter at Chefoo, and did not reach the capital till the end of March. Dr. L. was thus relieved and at once proceeded home. A daughter, Lizzy, was born to Dr. and Mrs. E., on March 18th, 1864, which lived only 22 months. A mission chapel was started in No 2 Lane about ½ a mile distant and there Mrs. E., early began to interest herself among the women and girls, ably seconded by Madame Morache, the mother of the physician to the French Legation, a wonderfully active, philanthropic and good Christian lady. They had a woman's meeting every Sunday. Some girls and women gathered round them and the nucleus of the future school with which Mrs. E's name and labour were henceforth to be so intimately connected began here, in the person of a girl, who personated a boy, in order to take advantage of the school for boys already established by Dr. E. At this time the writer opened a dispensary in connexion with the West Chapel in Mutton Lane, and large members of patients flocked to the new dispensary. The evangelist in charge was able to gather, partly from among the patients, and partly from among friends and neighbours a very large congregation of women. Mrs. Edkins and her husband went there every Sunday afternoon, the one preaching in the street chapel to the men, the other in the back building talking with the women, and medical work

was attended to in the side house. This kind of work was carried on for several years with more or less activity, until gradually by the death of many of the leading members, catechist, etc., at the West, and finally by the departure of Mrs. E. for England, the work ceased and it was not till after a considerable interval that a suitable chapel could be secured on the West great street. Numerous tablets put up at that West chapel testified to the gratitude of the people. In Dr. Mullens' report of the China mission, Dr. Edkins is pictured as preaching the Prodigal Son, to this large room-full of women gathered about Mrs. E. This work, especially in the summer, and in a crowded room, after a rough cart ride of 3 or 4 miles and as many back again, over rough roads, was no light task. During the first two years or so Mrs. E. rode frequently on horse-back to her work. This was one of her grand features—resolute determination, and undaunted courage to go through and face any kind of work. After their return from their well-won furlough, Mrs. E. resumed the same kind of work at the new chapel, and carried it on till obliged to leave Peking for home for urgent surgical aid. Her last public effort and one undertaken only three days before her departure was to meet with the women at the West, when every movement in our springless carts must have given her intense pain. It is said that on her return on this last occasion she stopped and spoke earnestly with a group of men near one of the palace gates. But not alone was the West chapel moved into a more public locality, the mission hospital was also removed to more commodious premises in the autumn of 1865, and a school was not long hereafter established at the new premises. A converted Mahommedan took charge of the girl's school, a brother having charge of the boy's school. The mother became matron of the former school. The girl's school teacher turned out to have been addicted to opium and this was fatal to his usefulness and Christian character. Upon his dismissal the school was discontinued for a short time. But this adjunct had been found so useful to the mission and a centre for the women coming to church, and a nursery for wives to the young male converts that efforts were put forth to resuscitate it. A reading woman was finally secured. She appeared at the hospital one day with a person suffering from cataract, and negotiations were begun which resulted in this woman with her promising daughter becoming school mistress. She had been formerly employed in reading novels and plays to ladies in the houses of the wealthy Chinese. Many of the early pupils are now married to members of the church, one, to one of the preachers, another to one of the dispensary assistant ands so on. A drawing of the school appeared in one of the illustrations of the *London News*,

from the pencil of Mr. Simpson the artist, sketched while here during the festivities attending the marriage of the late Emperor. So anxious was Mr. S. to get a glimpse of the chair that night as it passed into the palace with the young Empress in it, and it being forbidden to appear on the line of route, Mrs. E. secured permission to visit a shop *en route* where they spent that night. Mr. S. has acknowledged Mrs. E's kindness and energy, in his book "Meeting the Sun." Mrs. E. did similar kind offices to Mr. Thomson, the author of and Illustrations of China its people. The views in the last volume of Chinese and Manchu head dresses, marriage garments etc were all provided by Mrs. E. from girls in the schools and the back ground represents the rockeries in her garden. These too, are but samples of her self-sacrificing labours of love to assist friends and visitors. She herself wrote an interesting account of the Emperor's marriage which appeared in *Leisure Hour* in 1873. Her second daughter Sarah was born in October 1867, but she two was short lived, having died in April of the following year. The two children are buried in the British cemetry and she herself planted a mimosa at the head of each of their graves and she proposed to erect a stone with the simple inscription "Our children." About a month before she died, she expressed a wish to be buried between them, which wish was carried into effect. Her third and only surviving child—Isabel—was born in June, 1871.

Mrs. Edkins, left Peking in May 1873, on her return to Scotland. She joined her husband at Shanghai. He had preceded her a month, having left the capital in company with Dr. Legge on a visit to the birth place of Confucius. The writer will never forget the parting that then took place. The entire church and schools had assembled to say good bye. It was a grand sight. The whole assembly was moved to tears. Mrs. E. attempted to say a few words but she broke down. She took an affectionate adieu of each of them and we escorted her out of the city. At the city gates other members of the church were met to take farewell and after all had left but myself, she wept like a child. She never could have believed that the Christians could have exhibited so much feeling. She felt a yearning love for them and a strong desire to return and not go home at all. More than once on the road to T'ungchow, and on the river, and again on the ocean, her heart went back to Peking and she longed to have the women and children round her. She expressed her regrets if ever she had spoken harshly to them and she resolved if she ever returned to her work to love and trust them more thoroughly and to do more for them than she had ever before been able to accomplish.

The writer on taking his departure two years afterwards had pretty much the same experience and amidst tears and sobs and long drawn sighs, he left the compound hearing nothing but *kwai hwei lai, kwai hwei lai,* come back quickly, come back quickly. On leaving Shanghai, Dr. and Mrs. E. visited Japan, and then crossed over to America, where several months were profitably and pleasantly spent, partly in visiting objects of interest and friends, and in holding meetings chiefly in Canada in relation to mission work in China Here Mrs. E. began her addresses which she followed up in England and Scotland, which won her golden opinions and were so much relished by the ladies and Sabbath schools she had the honor of addressing. Mrs. E. had a very slow passage in the winter season, of 19 days, across the Atlantic, some accident having occurred and great anxiety was felt at home for the safety of the vessel. Dr. E. followed by a succeeding steamer and both nearly reached the shores of old England together. They were at home in Great Britian a little over two years and were all that time busily employed in missionary deputation work, for the Society, in various part of England, Scotland, Wales and the Channel Islands. Those who followed in this sort of work can testify to the high estimate formed of both Dr. and Mrs. Edkins, of the interest in mission work among Chinese women elicited by Mrs. Edkins' spirited addresses and still more interesting and entertaining conversation. She was instant in season and out of season, travelling by day and night, one day in London, the next in Glasgow, and on the following day back in the metropolis again, holding meetings, forenoon, afternoon and evening, answering letters, attending ladies' committees, bazaars, etc., and carrying on a voluminous correspondence all over the Empire on female work in the East. Wherever she spoke she drew great numbers and kept them rivetted for hours and hours together—the audience often rising and asking her to go on. Her theme was mission work among the women and children of China. Through her representations and the interest in this subject especially among friends of missions in London and Bristols is due the formation, previously however seriously entertained, of a Ladies' Committee or Auxiliary in connexion with the L.M.S. She took home with her many articles of interest from China, illustrating the customs manners, and trades of the people, and samples of embroidery, etc., of the girls of the school and thus an interest was excited which made her addresses and meetings popular, interesting and instructive and which resulted in large addition, to her funds for the support of the school. So much was this the case that on her return to Peking in 1876, she was enabled to purchase a small property

adjoining the mission compound and her own house, on the East, to erect suitable premises and to carry on the work most efficiently under her very eye. She found certain friends and Sabbath schools throughout England and Scotland who undertook by means of collecting cards, bazaars, etc., to support one or more girls. The cost of the maintenance and clothing of a girl per annum is $30 including all expenses.

Just a year after her return and in the midst of her various works of usefulness, a malignant disease which had existed for several years previously in an incipient condition and which in England was not thought to be serious, suddenly grew with great rapidity, and for the treatment of which she was advised to return home at once in the hope that a surgical operation might extirpate the diseased growth and give her a better chance of recovery. This was a sad blow to all her hopes of work and within a very few days she had to break the sad news, bid farewell to friends native and European—arrange about her school and general work among the women, put her house in order and arrange for her only daughter being left behind with one of the English missionary ladies. These were trying days but soon all was accomplished and she cheerfully submitted.

The writer was not at the station when she left but he can imagine the feelings she must have had and those entertained regarding her in Peking—the loss of a directing head to the church and mission—a mother and a friend to the foreign community. Mrs. Collins has given us a most charming appreciative and discriminating view of her many sided character,—her wide sympathies, her nobleness of heart, frankness, liberality and hospitality and of her great devotion to her work, in *Woman's Work* Vol. I. No. 2. "The scene was most distressing when the time came for her to start. The garden was filled with weeping women and school girls, and many of the church members".

Her husband accompanied her to Shanghai. Here she wrote on Apirl 21st, to the writer her last letter—nearly all taken up with proposals for the welfare of a young girl in which she was deeply interested and she adds "I came down here two days ago on my way home. All I could say could not induce the Dr. to change his mind. I had only two days to pack up, arrange all my affairs, public and private, and be off. Bella I left in Mrs. Collin's care. Every one did much to help me and sympathize so with me, that really I had much to be thankful for. It was a trial to tear up the roots once more and go forth. I shall never forget these two days. Numerous friends here have offered their kind services .... We

were not allowed to stay for Ying's ordination. They made Mr. E. go with me so it was a grief to us both. We have 20 girls in the school. Love to———especially———We did feel for her and I wanted to write her to say so but thought it would trouble her. How short is this life and how many are the trials we are called to pass through? We need them all, not one too many. Grant that they may lead us straight to Himself. Before she left Peking, Dr. Bushell wrote "Mrs. Edkins has been of invaluable assistance in superintending the preparation of the diet and the nursing of the poor patients in the hospital."

At Shanghai the growth had attained such dimensions and was increasing so rapidly that it was considered advisable to operate there as giving almost the only hope. The first operation was apparently successful, but after a time, a second was deemed necessary. Her strength was much diminished and the approach of the hot season rendered a change to Chefoo advisable. She was three months in Shanghai, and the summer was spent at Chefoo in the house of an ardent friend, where she experienced every comfort that forethought and love could devise. The disease gave her much trouble and measures do not seem to have been taken to make her position comfortable and pleasant to herself and friends. In the beginning of autumn she moved north-wards to Tientsin, on her way back to Peking or home as she was accustomed to express it. She felt now that her recovery was hopeless and she had a longing to die in the midst of her work, and her girls, and be buried beside her children. She remained at Tientsin in the kind care of the friends of the Mission there awaiting the arrival of the writer to proceed to the capital. At Tientsin hopes which proved, however, ill-founded had been held out which rejoiced her friends, but it was perfectly well-known that the affection was incurable and was fast undermining her constitution and bringing her to the grave. She was much reduced and was unable to move. She was carried on board one of the little house boats on the Peiho, and Peking was reached on the third day after starting. She bore the journey well and the old home and familiar faces seemed to refresh her a little. She reached Peking on the last day of October 1877, and survived, amidst much suffering but with great patience and resignation until the 11th of December, as already stated when she quietly fell asleep in Jesus. The ladies of Peking, both missionary and otherwise, were indefatigable in their attentions to their sick friend. Everything was done that love and skill could devise to make her comfortable and to smooth her pillow.

One Sabbath evening shortly before her death when her end was supposed to be not far distant, a missionary well-known for his deep sympathy and Christian love, happened to be the preacher of the evening and who had taken for his text "who is this that cometh up from the wilderness, leaning on the arm of the beloved" Sol.-Song, VIII. 5, made the following remarks which are so sweet and appropriate that they are thought worthy of insertion here. He said "For a decade and more of years I have been watching here a Christian pilgrim coming up through the wilderness and leaning on the arm of her beloved. I have seen her when her heart sang songs and I have seen her when the thorns pierced her; in her jubilation and in her moaning. Twice buds of promise came swelling her heart with joy and hope as scarce any but a mother knows, and twice these buds were nipped just as they were blossoming into beauty. Death came and stood between her and the sun and the world grew black and chill, a place to long to be out of, not to live in. I have seen her in her joy when some whom she had taught, had been persuaded to leave the old wildnerness life and follow in her footsteps with their arm too resting on the beloved. I have seen her in grief—how well we know it who have done the same work—when those to whom she had given her best love and her best work, her very life blood sometimes turned back and were held the willing captives of Satan and of sin. I have seen the sunshine and the shadow upon her face which was an open book to her friends. I have watched the smiles and tears in her voice. But she had the most of sunshine and of smiles in sickness or health, in gladness or grief giving always comfort and help to others.

What buoyant hope, what healthful inspiration what earnest activity, what faithful love have been hers. I have thought of her much during these past few months. Who among all the circle of friends here could be missed as she will be missed. Those for whom she has lovingly laboured will miss her, young men to whom she has given helpful sympathy will miss her. Would to God they would learn to follow her Saviour and catch the spirit of her life. A large circle of friends from different lands will miss her. Chinese Christians young and old rich and poor, male and female will weep over her. And many others who may not have learned the secret of her love; will have tears for her. What a large place she has filled, and when she lays down her pilgrim staff and arrives at the home of her beloved what a vacancy the loss will make.

Pardon me, my dear friends, if these words seem untimely and anticipatory. When last night, friends came and told me that her

pilgrim journey was almost done and her feet seemed to stand hard by the gates of pearl, for a while I could scarce think of ought else, heaven drew near to my thoughts, where even now the hills are ringing and the gates uplifting. This side darkness and weeping, but that side singing and glory. Such is the end of the pilgrim life, out of darkness into light, out of weeping in to singing, out of death into life. Nearly all the foreign residents in Peking attended her funeral. Most appropriate services were held at the house and at the cemetery. All the school girls attended in Chinese mourning with many of the women and members of the church, and outside native friends." The girl's sang most sweetly "My faith looks up to Thee." There was not a dry eye to be seen. The poor Chinese gazed into the grave and broke out with the wildest lamentation and wailing.

A suitable tombstone has been erected with English and Chinese inscriptions, to mark the spot where rests the remains of this highly respected and deeply lamented servant of Christ. Two years after her death her only remaining child, had joined her mother in the realms of bliss. The mother had her wish gratified. She lies buried between her two eldest daughters and the third is interred in the same grave with herself.

During her last illness and shortly before her death, when her mind was unclouded, frequent conversation was held with her in regard to her state and prospects. The writer is indebted to her husband for some of the following remarks which were made. She was asked if her thoughts were resting on Jesus, to which she replied, "Yes Jesus, I rest in Jesus." When a lady visitor asked her, Is your trust in Jesus, she said "That has long been a settled thing with me." When asked "Can you be resigned to what appears to be the will of God?" Ans. "I must be resigned." In what place is it best to be? Ans. "I know where you mean, in Heaven." Again, asked, Are you trusting in him who conducts us there? she replied, "Yes, in Jesus. I see him, there he is pointing to the foot of the bed on the left." What is he like? "What is he like?" she said, "He is Jesus-like."

The school girls came to see her. She sent for them rather early in the morning. They were not quite ready. When they came she advised them to be careful about getting up early, because they would secure time to look at the chapter to be read at morning prayers before hand; also she said, "Be sure to love Jesus; also, Read the Bible much." Mrs. Collins asked her, Can you keep your thoughts on Jesus? She replied quickly "Yes, all the time, but I cannot talk about it as some do."

One Sabbath when very low and hardly expected to pass the day, the school girls came and standing on the verandah outside where she lay, for she had her bed moved into the drawing room for cheerfulness and in order that she might see the garden and the school, sang most beautifully "Safe in the arms of Jesus," "Land of the Blest" and the "Great Physician," hymns with which they are so familiar. She enjoyed hearing them and spoke warmly of it and then added, every one should pray, that none may be lost. Her favourite Psalms were the 23rd and 103rd. In the new Testament the 14th of John was a favourite. She sent kind messages to all the Christians both those she knew and these she did not know.

Ying Shau Ku, the native Pastor, on the Sunday after the funeral in his sermon confessed his own great obligations to her for his first acquaintance with Christianity. It was the girl's school as organised and conducted by her which he first heard of. Herself, and the school awakened his interest and this brought him to the chapel in the hospital as an auditor. When afterwards he became baptised and ultimately pastor of the native church, he felt that it was Mrs. Edkins by her school and activity that led him to the Gospel.

She was fond of hearing the hymns "Abide with me," "Nearer my God to Thee" and "My faith looks up to Thee" read to her. She was much struck with a verse in a hymn for sick persons :—

> Cast as a broken vessel by
> Thy will I can no longer do;
> Yet while a daily death I die
> Thy power I may in weakness show;
> My patience may thy glory raise,
> My speechless woe proclaime thy praise.

Her own exhibition of patience in her suffering was very remarkable. She would have been glad to have lived a few more years, "but" she said "it is the will of God and I must submit." She drew an argument for resignation from the fact that "we live at the best but a few years" as shewn in the 90th Psalm a portion of the divine Word which she liked to have read to her.

In the early part of her illness she had some doubts, which later were entirely taken away. One day the words were repeated to her, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." She remarked, "Ah ! yes, but I sometimes think it will not be for me." When asked what should hinder, she said, "my sin." It was added "the Son of God is mainfested to take away sins." There seems to have been a cloud occasionally as in this instance over her hopes. But it passed away. Latterly she had no such check to joyful confidence in God. Her trust was calmly fixed

on Christ alone and there was apparent in her no self-confidence. Then she would say, Oh! Lord how long! come quickly! come quickly!

The interests of her girls' school were much on her mind. She suggested various things in regard to its management. Her great desire was that a lady should be appionted from home to the station who might take charge of the school.

Her affection for her little daughter of six was strikingly shewn in the fact that when speaking to her in short sentences, she seemed to escape from the deliruim which seized on her during the last month of her illness. She spoke to her with special plainness and deliberation, giving her good counsel.

When near the very end and when Mrs. Hendersen of Tientsin, who kindly volunteered to accompany her to Peking, and who undertook the charge of nursing her, repeated "Rock of ages" to her she repeated the words "hide in Thee" "hide in Thee." In the latter part of her illness, she was usually, when asked if she felt happy, ready to reply "yes quite happy."

Suitable memorials of her appeared in several Chinese religious papers from the pens of various members of the native church here. The present hasty and imperfect sketch was written shortly after her death but was thrown aside unfinished, and press of work, an attack of fever, and multitudinous other engagements, prevented its publication at the time when the great loss, sustained by the mission in China was perhaps fresher in the memories of most. It has been felt by not a few that some notice of one so gifted and useful, should not be left unrecorded and although now over two years since her death, her work and memory are still so fresh in the minds of many, that it may not be deemed out of place to put on record these few desultory jottings.

We shall conclude this notice with five short quotations from letters of friends, who wrote condoling with the bereaved husband.

One who saw her but once and then only for about a minute, writes thus:—"the warmth and cheerfulness and bright, happy expression of her face, which I then observed during the very brief time of meeting, impressed me much and I have at times recalled that brief meeting with no little interest."

Another says "she was a noble women." Another writes "I always felt better for having met her and seemed to receive new impulses to labour more faithfully when hearing her speak of the work that so much filled her heart. I am sure others have also been helped. She will live in many memories in China no less than at home outside of her near relatives and friends."

A fourth writes "we must ever think of her as a noble example of devotion to the Master and of triumphant conflict with difficulties which would have vanquished a zeal not kindled by a divine hand. As was her fight of faith below so is her song of victory above."

Another referring to the great sufferings in which she was sustained by an unseen hand of love says—"But for such divine succour, her physical strength might have endured but the soul would not have been able to show its triumph over the body so marvellously as she was permitted and enabled to do. Her patience, her trust in Christ, her self-renunciation and other Christ-like qualities would not have shewn forth as they have done. She did much in her life to glorify God but in her death, too, she has glorified him in a way that few would be able to do."

PROTESTANT MISSIONS IN THE CHEH-KIANG PROVINCE.

By Rev. John Butler.

CHEH-KIANG although the smallest of the eighteen provinces, is in respect of its population, the products of its soil, and the industries of its people, among the first in the Empire. It is famous also in Chinese annals, as the theatre of some of the most important events in the history of the nation. The renowned emperors Yaou and Shun, who reigned more than 4000 years ago, were either natives of Cheh-kiang, or lived within its borders, and their lives are commemorated in local traditions and names, the river between Ningpo and Yü-yiao is called after Yaou, and the farmers around Yü-yiao like to tell of the illustrious Shun, who once worked on his fathers farm in the neighborhood and from following the plough, was called to guide the helm of state. His near successor Yü, who is supposed by a few sinologues, to be the "Noah" of Scripture, because he is associated in Chinese history with the "great flood," is said to have lived not far from the present city of Shao-hing—where he is commemorated by an imposing structure called the "tomb of the great Yü." Hangchow, the capital of the province, is, according to the Chinese proverb, a "terrestrial paradise." It is famous for having been once the capital of the Empire—for the beauty of its scenery, the literary character of its people, and as the emporium of the silk manufacture and trade in the province. The area of the province is 39150 square miles, and its popula-

tion according to the census of 1812 was put down at twenty-six millions. Having suffered, like several of the other provinces, from the devastations of the Tai-ping rebels, its population was greatly reduced by the war. Of late years, however, there has been great activity in re-peopling the towns and cities desolated by the rebels, and in building up the waste places caused by the havoc of war, so that the population of the province is now much larger than it was twenty years ago. The lowest estimate that I have seen of its present inhabitants is about twelve millions. The Rev. A. E. Moule, in the interesting "story of the Cheh-kiang mission," puts the population at twenty millions. Having travelled in all parts of the province, and several times over some of its most populous districts, I do not think that the estimate of twenty millions is exaggerated.

"It is one of the most fertile and trading provinces of the empire" says Duhald. Its silks and its teas were early known in the markets of Europe, and a brisk trade sprang up between the port of Ningpo and some of the nations of the west. Shortly after the discovery of America, Portugese navigators found their way to Chinese waters, and in 1530 there was already established, at Ningpo, a large Portugese settlement, whose ships carried the products of Cheh-kiang, to Japan, the Philippine Islands, and to Europe. Nearly every product necessary for the comfort and convenience of man is found within its borders; the hill sides are covered with bamboo and the tea-plant, the more mountainous regions produce timber for ship and house building, and a rich growth of underbrush for fire-wood. Coal, iron and some of the precious metals are known to exist in considerable quantities but only the two former products are allowed by the officials to be removed from their native beds.

Many of the fruits and cereals that are known to the semi-tropical and temperate zones, are grown in Cheh-kiang; of fruits there are the cherry, the peach, the plum, the pear, the apricot, orange, bi-bô, arbutus, persimmon, &c.

Of cereals, the principal crop in the low-lands is rice; among the hills wheat, barley, maize, and millet are grown. Of other products there are cotton, sugar-cane, hemp, tobacco, and a great variety of peas, beans, roots, and cabbages; of late years, considerable opium has been grown in the Tai-chow and Kin-hwa destricts.

The level county is intersected by numerous canals, which are used for irrigation and travelling purposes, and the more hilly regions of the province are all accessible by means of tolerably good mountain roads, and of inns situated at convenient distances, for the comfort and safety of travellers.

BEGINNING OF MISSIONS.

Shortly after the signing of the treaty of Nankin, and the opening of the five ports for trade and residence of Europeans, Protestant missionaries arrived at Ningpo. It should be recorded to the honor of the medical profession that the two first missionaries to arrive in Cheh-kiang, were representatives of the healing art. The first on the ground was Dr. D. J. Macgowan, who arrived in 1843 as a missionary of the American Baptist Miss. Union. He was followed in 1844, by Dr. D. B. McCartee, Medical Missionary of the American Presbyterian Church. A few months later in the same year the Rev. R. Q. Way and wife, of the Presbyterian Board, arrived and in the spring of 1845, Revds. M. S. Culbertson and A. W. Loomis and their wives, and Rev. W. M. Lowrie, of the American Presbyterian Church.

The same year, Miss Aldersy, a member of the English Presbyterian Church, and an independent missionary reached Ningpo.

In 1847, the English Baptist Missionary Society was represented by the arrival of Rev. Thos. H. Hudson.

In 1848, the Rev. W. A. Russell and Rev. R. H. Cobbold, missionaries of the English Church Missionary Society, reached Ningpo.

In 1866 the mission of the United, Methodist Free Church, was commenced by Rev. John Mara.

The China Inland Missionary was commenced in Hangchow, by Rev. J. Hudson Taylor and colleagues, in 1866.

The American Presbyterian Church, South, commenced their Mission in Hangchow, in 1867. The first missionary was Rev. E. B. Inslee. There are five Missionary Societies labouring at present in Cheh-kiang, and all but one of these viz., the American Presbyterian Church, South, are represented in Ningpo.

EXPANDING OF THE WORK.

For the first thirteen years, the labors of the missionaries were confined chiefly to the city of Ningpo and the country immediately surrounding it—and it was not till the year 1856, that any successful attempt was made in opening out-stations. In the autumn of this year the Rev. J. L. Nevius, Presbyterian, and Rev. F. F. Gough, Episcopalian, made a trip to the then unknown region of Saen-poh and this may be considered as the beginning of out-station work in Cheh-kiang, as well as the beginning of a work in that particular region which continues in interest to the present day.

In the Eastern portion of the Sæn-poh plain, the C.M.S. has now, a large and flourishing Church, with its own native pastor, together with several out-stations. In the Western portion the Presbyterian Mission has four Churches, three of which have native pastors.

Hangchow, the capitol, 120 miles from Ningpo, was occupied by Rev. J. L. Nevius and Mrs. Nevius of the Presbyterian Mission in 1859, but their residence was only temporary, as the excitement caused by the war in the north of China, compelled them to withdraw. Not until the Tai-ping rebels were driven out of the Province in 1864, was the work of itineration and the planting of out-stations systematically begun. Hangchow was permanently occupied by the Church Missionary Society in the Autumn of 1864, and by the Presbyterian Mission in January 1865. The work of expansion has gone forward, gradually, until now stations are planted in many of the interior and remote parts of the province. Gyü-chow in the South West, nearly 300 miles from Ningpo, and Wen-chow in the South East, about the same distance from Ningpo, are occupied by European missionaries of the China Inland Mission. Kin-hwa, about 250 miles South West from Ningpo, is occupied by the American Baptist Mission. In the Pong-yiang district, about 200 miles South of Ningpo, the Presbyterians have three stations and a very interesting work.

These are but picket posts, planted on the borders of the enemy's territory, to give information of the extent and power of the adversary's forces. Notwithstanding the number of out-stations and churches already planted, the traveller over the hills and plains of Cheh-kiang, must be struck with the large extent of country that is still unoccupied. Drawing an imaginary line from Wen-chow, in the South East, through Kin-hwa and Law-kyi on the Dzin-dong river, we have more than one third of the province, lying South of this line, still unoccupied, excepting, perhaps, one or two stations of the Inland Mission. Moreover the central portion of the province is but very inadequately worked at present.

The principal part of the mission work in Cheh-kiang is still carried on in the populous plains about Ningpo, in the Sæn-poh district and along the main route of travel between Ningpo and Hangchow, and along the sea coast. An idea of the work yet to be done in the Cheh-kiang province, may be obtained by considering the fact, that of the seventy seven cities of the second and third rank only twenty one are occupied, and of the eleven cities of the first rank four are still unoccupied. Add to these the innumerable towns and villages scattered over the province, where no missionary, native or

foreigner, resides and we have some idea of the need there is for more work and workers in the Cheh-kiang province.

The following summary will give an idea of the present situation.

Foreign missionaries male and female,	69
Native Pastors,	25
Assistant preachers of all classes,	106
Boarding schools, boy's and girl's,	14
„ „ Scholars,	208
Hospitals	2
Patients, last year,	20,800
Churches,	50
„ Self-supporting,	6
Communicants,	2051
Stations,	96
Contributions, last year,	$ 1518.75

Some persons have a strong aversion to statistics in general, and particularly to missionary statistics, as though they conveyed a wrong impression of the real state of the case.

As to statistics in general, I will not venture an opinion but in regard to missionary statistics, my own experience is that they never do justice to the subject, and I am more than ever impressed with their inadequacy, in compiling the accompanying table of statistics for this province.

Take for example the item "96 *stations.*" What a meagre idea these figures convey, of all that is included in such a report. To those who have practical experience in opening stations, these figures mean, 96 hard fought battles—96 victories over mob violence, false rumors, deception, exorbitant charges, and over many other "ways that are dark and tricks that are vain" of the "heathen Chinee."

It has required years of planning, of patience, and of suffering to get full possession of some of the stations—and after the work has all been done, the missionary has perhaps written home to his Society, the simple statement that a new station has been opened in a certain town or city.

"*Fifty Churches.*" Fifty interesting volumes might be written about these fifty churches—the seed-sowing, the watering, the long waiting, the first fruits, the disappointments, the hopes and fears, the joys and sorrows, connected with each of these churches would make a book of thrilling interest.

Six of these fifty are self-supporting. This is a more advanced phase of mission work, and brings to light both the good and the bad

elements, of native Christians. When the multitude that followed our Lord, found that there was no worldly advantage to be gained from connection with him, but rather that discipleship involved self-denial, hardship and persecution, many of them followed no more with him. When the pressure of self-support is brought to bear upon a congregation of converts from heathenism, it often results in some being offended and falling away. But it just as often results in bringing to light, cases of earnestness, zeal and liberality far beyond your expectations. I have been fully as much disappointed in making discoveries of prayerfulness, and earnest piety, and consecration to the Master's service, among some Christians where these were not expected, as in finding out selfishness, worldliness and hypocrisy, among others. The labor involved in collecting a congregation of Christians from a heathen population, and teaching and training them so that they are controlled by the Word of God, not only in the spiritual matters of the congregation but also in the temporalities, giving cheerfully of their substance for the support of the Gospel, and some of them even beyond their ability, can never be understood except by those who are participants in such labors.

"*Two thousand and fifty one Christians.*"—What is this but the record of so many miracles of grace, so many proofs of the mighty power of God, working among this heathen people.

When we consider the obstacles in the way of a heathen embracing Christianity it is a wonder that any one ever becomes a Christian, and when we consider the trials they have to endure after they become Christians, it is a wonder that any of them hold out faithful. The days of "rice Christians," if they ever existed, have passed away in China. Those who become Christians now do it with the prospect of losing all in this world that they may win Christ.

I shall never forget the scenes that I witnessed during the excitement that followed the Tientsin massacre in 1870.

In the height of the excitement I travelled among several of our country stations, and was witness to the threats and insults that the Christians received. It was firmly believed that the foreigners were to be driven from the country, and the vengeance of the heathen would then be wreaked upon the helpless disciples of Christ. This is what most of the Christians that I met expected. The Christians of Sæn-poh met together to exhort one another and comfort one another in view of the trials about to befall them.

One of the native preachers made a stirring address, in which he spoke of the persecution that was likely to follow. Said he, "let us

show our neighbors and friends that we are not hypocrites, nor dupes of the foreigner, but honest and earnest men, who are ready to die for our religion, if necessary". My experience of these days, completely cured me of any doubts in regard to the genuineness of Chinese Christianity. I did not hear of one case of apostasy during these trying days.

Among the severest trials that Christians in Cheh-kiang have had to endure have been the periodical rumors that sweep over the country. Rumors of war, superstitious rumors, like those connected with the "genii powder" "the tail cutting," "the paper men" "the black cat scare," &c. And whether it be a war with England, or a war with Japan, whether it was the genii powder, and the tail cutting excitement, the result was the same viz., the expulsion of the foreigner, and the extinguishing of Christianity. "What, still going to church, when it is decided that you will all be killed," was the sneering remark of a literary man to a little company of Christians going to church on Sabbath morning. Add to rumors, persecutions from magistrates, from neighborhoods, from relatives. And then survey the difficulties within the church, disaffections among Christians, disaffections among native preachers. In most of the districts in Cheh-kiang where the Gospel is now firmly rooted, many, if not all, of these trials have befallen the cause. After the trials come bright days, to be succeeded again by some unexpected out-break of opposition, or some painful case of falling among Christians. Through such scenes has been the upward progress of Christianity in Cheh-kiang. The results now achieved have been achieved through conflicts and trials, through opposition and persecution, through joy and sorrow. A history detailing the planting and growth of Protestant Missions in Cheh-kiang would make a volume of thrilling interest and might well be called "Trials and Triumphs."

RELATION OF NATIVE AGENTS TO PRESENT RESULTS.

One of the weak points in all mission reports, is the obscure position given to native assistants. They are numbered in the table of statistics, and, perhaps, the name of each assistant is given in the catalogue of the mission, but seldom more than this is said of their labors. Missions to the heathen will never be fully understood until the part which native agents have in them is brought more to the front. In regard to the native agents employed by the different missions in Cheh-kiang it is safe to say, that the great body of the work done has been through the faithful, persevering labors of these co-laborers.

Of the 96 stations now occupied, I will venture the statement that not one of them was opened without the assistance of the native. In most cases it is impossible to get possession of houses or land without the advice and assistance of faithful natives.

And when the station is opened the principal part of the work falls upon the native; Yes, and the principal part of the hardship too. The wrath of the magistrate, the fury of the mob, the vengeance of relatives is not visited upon the foreigner but upon the native. When in some interior town or city a chapel is opened, the native assistant, through weary months and years, has to endure the sneer of the literati, the taunts of relatives, and the suspicions of all, because he is an agent of outside barbarians, and preaching a foreign religion. Unfaithful ones there are doubtless found amongst them, but this is only saying that they are human. All the weaknesses and the failures brought to light among Chinese preachers, have existed in Europeans, and if there be any difference it is a difference of degree not of kind. Whether it be their capacity for knowledge, their familiarity with Scripture, their effectiveness as preachers, their wisdom in managing cases of discipline in the church, and their patience under trials from their own countrymen.

I have learned more and more to admire their superiority, and many of them seem to me to illustrate well the remarkable saying of other own Confucius, "Is he not a man of complete virtue, who feels no discomposure though men take no note of him."

All honor to the noble body of men, who through evil report and good report, through storm and sunshine, through persecution and poverty, have, on the whole, maintained a consistent character, and labored faithfully for the Master.

I think now only with sorrow of some suspicions I was led to entertain of native assistants as a class, shortly after my arrival in China. But the more intimate I become with them, the more I know the trials they have to endure, and the sacrifices they have to make, and the little honor they receive of men, the more I learn to admire and love them.

Names of Missions.	Married Mis. including their wives.	Unmarried Male Missionaries.	Unmarried Female Missionaries.	Native Pastors.	Assistant Preachers.	Male School Teachers.	Female School Teachers.	Colporteurs.	Theological Students.	Bible Women.	Boy's Boarding Schools.	Scholars.	Girl's Boarding Schools.	Scholars.	Boy's Day Schools.	Scholars.	Girl's Day Schools.	Scholars.	Sunday Schools.	Scholars.	Hospitals.	Patients.	Churches.	Self-supporting	Communicants.	Stations.	Total Contributions for last year
Am. Bap. Mission Union, Ningpo.	6		2	3	13	4	2	1	3	5	1	11	1	20	3	48	1	23	2	60	1	20,800	7		265	9	$82.01
Do. Shau-hing.—	2				4				1														2		49	4	
Totals.	8		2	3	17	4	2	1	4	5	1	11	1	20	3	48	1	23	2	60	1	20,800	9		314	13	$82.01
Am. Presbyterian (North), Ningpo.	4		1	7	12	5	3	1		2			1	29	4	100	3	60	9	269			9	4	540	22	$630.00
Do. Hang-chow.—	4			2	3	4		1		1	1	29			4	55		5	2	101			2	1	90	4	$206.00
Totals.	8		1	9	15	9	3	2		3	1	29	1	29	8	155	3	65	11	370			11	5	630	26	$836.00
Church Mission. Soo., Ningpo.	4	2	3	4	14	8	9	2	8	5	1	30	1	42	7	108	8	88					3		215	13	$185.84
Do. Hang-chow.—	6	2			12	2		2	12	1					5	37		4	4	60	1				118	12	$70.00
Do. Shau-hing.—	4				2	1									1	15							2		13	1	$22.50
Totals.	14	4	3	4	28	11	9	4	20	6	1	30	1	42	13	160	8	92	4	60	1		5		346	26	$278.34
United Meth. Free Church, Ningpo.	4				9	2	2				1	6	1	9	2	48			4	63			9		179		$120.00
Do. Wun-chow.—		1				2					1	4			1	15							1				
Totals.	4	1			9	4	2				2	10	1	9	3	63			4	63			10		179		$120.00
China Inland Mission, Ningpo.	2				2	1									1	28							1		37	2	
Do. Fang-hwa.	2		1	2	6				1	3									1						83	6	$37.40
Do. Hang-chow.	2				3	1			1	1	1	6			1	12			1	20			3	1	105	5	
Do. Kiu-chow.	2			3	3																				50	3	
Do. Shau-hing.	2		1	1	7	1		2		1			1	20	1	3							3		107	8	$97.00
Do. Wun-chow.	4	1			8	1		4	3	1			1	10	6								2		70		50.00
Do. T'ai-chow.	2			3	6			4															5		100	6	
Totals.	16	1	2	9	35	4		10	5	6	1	6	2	30	9	43			2	20			14	1	552	30	$184.40
Am. Presbyterian Mission. (South)	2	1	2		2	9	2		3	2	1	16	1	30	6	100			1	70			1		30	1	$18.00
Hang-chow.																											
Totals.	52	7	10	25	106	41	18	17	32	22	7	102	7	106	42	569	12	180	24	643	2	20,800	50	6	2051	96	$1518.75

SOME THOUGHTS ABOUT CHRISTIAN MISSIONS;

EXAMINATIONS.

By Rev. Timothy Richards.

1. No native community, or individual, has yet been able to govern well without rewards and punishment. In Education the most prosperous communities and nations have examinations by which all are stimulated by the hope of reward or by the fear of failure. The plan has its disadvantages like every other plan, still no student of history questions, that, on the whole, the examination system is of incalculable benefit.

2. Though pretending to ability to teach the nations, I fear we have overlooked this engine to a most culpable extent in China. Young missionaries come out whose hearts are aglow with enthusiasm for this work and are soon distributed in isolated stations throughout the different provinces to learn the language, to study the literature, and to enquire into the thousand interesting subjects of China, but, for want of method, an immense amount of wasted energy is spent, and not a few break down in despair before the magnitude of the task and go home because the climate does not agree with them. (?)

3. Even should they persevere at their work, it is still a question, (or rather there is no question at all about it) if much of their usefulness is not hindered thoughout their life time for want of right method in their study.

4. Some missions *do* hold examinations, whilst others for want of sufficient numbers to make it important, or for other reasons, neglect it; so that practically half the missionaries have no real examinations at all, and the other half have only some make-shift examinations. Even if this is too strongly stated, would there not be an immense advantage gained if all the different Societies were to hold examinations together. For example :—

5. (*a*) Let there be an examination of all who have been in the country over twelvemonths and under two years.

(*b*.) Another examination of all who have been in the country *two* years but under *three*.

There will of course be differences in the papers according as the students have been long or short in the country. A difference of a few months will be very great in the first year, but that is an inevitable difficulty. By the third year that will greatly lessen.

(*c*.) Let there be an examination at the end of three years.

Some would wish to have one at the end of *five* years, while others would like to be free at the end of the second perhaps.

6. The first years examination might be held at the most central station in each *province*, and so with the second, while the third year's examination might, perhaps, be well held at some convenient place for all to meet from every province, and thus give the new missionaries an opportunity of knowing each other before commencing this life work of service.

7. The examiners might be chosen by the representatives of different Societies, and re-chosen every year or every three years.

8. All that would be necessary in the (*a*) and (*b*) examinations would be sending the questions to each province, and let the provincial missionaries appoint the *vive voce* examiners, the written examination to be prepared only by the national examiners.

9. As to the subjects for the (*c*) examination, it is difficult to make a satisfactory classification; perhaps the following might do, of course all from Chinese sources.

(*a*.) The intellectual, including;—

Language, History, Politics, Philosophy, Jurisprudence.

(*b*.) The devotional, including;—

Historical religions, Traditional religions now existing (or experimental and practical ones.) Lives of ideal devout men.

(*c*.) The aesthetic, including;—

Poetry, Music, Ritual, Painting, Sculpture.

10. Owing to the extraordinary difficulty in getting rid of foreign prejudices which hinder our work as much as anything, it may perhaps be necessary to make certain conditions, such as—

(*a.*) That the candidates must have done some charitable work amongst the poor *in co-operation* with good natives who are not Christians.

(*b.*) That they be on visiting and *dining terms* with at least *two* natives who are not Christians,—treating them as friends and *equals*, so as to encourage peace and good will.

11. If the Bishops and senior missionaries were to take this matter up and issue a programme for all who wish to be candidates, then we might see it begun in 1880. Even if only half or a third were to go in for it at first, once the subjects are well chosen, and the examiners have taken up the work in earnest, with God's blessing, most in time will join, and an immense saving will be effected, the younger missionaries will get the best guidance of the elder ones, and God's kingdom will be more efficiently manned here than ever before.

12. If some such scheme should be found of advantage for foreign missionaries, it will be equally advantageous for native Pastors, and if all in China could agree to have a general examination of Theological Students, as already in some provinces, a grand step will have been taken not only towards unity but also towards greater efficiency. The native and foreign, (both the provincial and national) examinations might be carried on at the same time. Would not some of the missionaries who have laboured long on this subject of Pastoral education, give us a prospectus of studies, rules for examinations &c., for the benefit of the many who are so much interested in the matter ?

13. The consular and customs service might have men who would like to join in the examinations.

THE MISSIONARY'S CALL.

My soul is not at rest: there comes a strange
And secret whisper to my spirit, like
A dream at night, which tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends and home and idle hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work.
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path
Till I my weary pilgrimage have done,—
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cacoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach Heaven,—
If one that has so deeply, darkly sinned,—
If one whom ruin and revolt have held
With such a fearful grasp,—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore, Oh! how
This heart will flame with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

DR. NATHAN BROWN.

THE MISSIONS OF CANTON CITY AND OF THE CENTRAL PARTS OF THE CANTON PROVINCE.

By Rev. H. V. Noyes.

THE province of Kwangtung is the most Southerly of the eighteen provinces of China. The main portion of it lies between 110° and 117° East longitude, and between 21° 30' and 25° 30' North latitude. Beyond these lines, there is, at the South West corner, a projection of the main land towards the South, and also the large island of Hainan. There is also an irregular extension to the West, running through nearly two degrees of longitude. The whole area of the province is estimated at 79,456 square miles, and its population, by the last census, at 19,348,896, being an average of 241 to the square mile, an average about the same as that of England and Wales, less than that of Ireland, and a little more than that of France. Two thirds of this area, and especially towards the inland boundary, is hilly or mountainous, which causes the population there to be less dense, and more crowded on those alluvial plains which lie near the sea, nowhere more crowded than on that great delta, nearly 200 miles on either side, at the head of which sits enthroned the great city of Canton with its world-wide commerce, and its busy population of 1,000,000 souls.

It would be difficult to find a better centre than this for mission work. From the city to the sea, the wide plain is so intersected with a net-work of water courses, that there are few cities or large villages, which do not either lie upon the banks, or within easy distance, of some navigable stream. Eastward and Westward through the very heart of the province, stretch the great East and West river, the head waters of the one springing near the head waters of those rivers that find their way to the ocean on the extreme South Eastern coast, while the head waters of the other are hundreds of miles away, beyond the farthest limits of the adjoining province of Kwangse. From the extreme Northern boundary, comes the North river, gathering its waters from a hundred streams, and then cutting its way down through mountain passes, whose beauty and wild grandeur are rarely equalled, until it joins its waters with those of the East and West rivers and together, they find their way through many winding

channels to the sea. It is the object of this paper to give a summary of the present condition of mission work in that large tract of country, reached by these streams, from Canton as a centre. It is hoped that others will giye summaries of the work in the Eastern part of the province, reached from Swatow, and of the work of those missions located in Hongkong.

Six missionary societies are represented at Canton. 1st, The London Mission. 2nd, The American Presbyterian Mission, North. 3rd, The American Baptist Mission, South. 4th, The English Wesleyan Mission. 5th, The Rhenish Mission. 6th, The Medical Missionary Society. Some of the members of the English Wesleyan Mission and also some of the Rhenish Mission, reside in the interior.

A summary of the work of these Missions is here given under the following topics.

CHURCHES AND CHAPELS.

There are in all 24 organised churches, with a membership of 1587. Six of these churches, with an aggregate membership of about 700, are in Canton city. The whole number of chapels inclusive of those where native churches meet, as reported by the various Missions is 88. To these should probably be added some six more, recently opened by the English Church Mission, who expect soon to locate in Canton. These chapels are scatterd through 24 of the 77 districts of the province. Seventeen of them are in the provincial city. At nearly all of these, and at a goodly number of the others, daily preaching is maintained.

Let us now traverse the country, by its water courses, and find where the chapels away from the city, are located. Taking a Southerly course we soon enter the district of Shan-Tak, a silk district, whose fields are covered with mulberry trees, and whose people are both wealthy and proud. Among its numerous cities and villages, the largest is Ch'an Ts'ün, with a population of about 100,000. Here is a chapel of the English Wesleyan Mission, the only chapel in the district. South of Shan-Tak is the San-Ui district from which, every year, millions of palm leaf fans are sent to all parts of the world. The most important places in this district are San-Ui the district city, with a population of pe rhaps 250,000, and Kong-Mun, a large trading town, visited continually by sea going junks, and where not less than 100,000 people live. At this place, the English Church Mission opened a station last year, and one was opened this year by the American Presbyterian Mission.

San-Ui city has been occupied eight years by the English Wesleyan Mission, and by the American Presbyterian Mission, who last year organised a church there. West of San-Ui is the district of Hoi-Ping. Ascending a stream which enters the sea some 20 miles West of Macao, we come to the station of the English Wesleyan Mission at the large market town of Shui-Hau, and, 55 miles further on, to the station of the American Presbyterian Mission at Ch'ik-Hòm, both in the district of Hoi-Ping. West of Hoi-Ping is Yan-Ping at whose district city is a chapel of the English Church Mission. South of Hoi-Ping is the San-Ning district which reaches to the sea. The English Wesleyan Mission have had for some years a station at the district city. Half way between that and the sea a chapel was opened a few months ago, by the American Presbyterian Mission, at the market town of Chung-Lau, and down on the sea-coast is a station at Kwong-Hoi under the care of Bishop Burdon of Hongkong. The English Church Mission have opened chapels at Hok-Shàn and Heung-Shán. We thus find that the seven districts, which lie between Canton and the sea, in a Southern or South Western direction, have each one or more mission stations.

Twelve miles West of Canton is Fatshan with a population of 400,000, where are two chapels and two organised churches, connected with the London Mission and the English Wesleyan Mission. The Wesleyan Mission have within a few years purchased land here and erected two dwellings for members of that Mission. Continuing our journey 20 miles farther in a Westerly direction and then ascending the North river, we find a line of districts occupied as follows;—1st, Sam-Shui, occupied at Sai-Nam by the American Baptist Mission; 2nd, Tsing-ün, occupied at the district city, and at the large town of Shek-kok, by the American Baptist Mission; 3rd, Ying-Tak, station established in 1879 by the English Wesleyan Mission; 4th, Huk-kong. Two members of the English Wesleyan Mission reside at the large city of Shiu-Kwan, in this district, distant from Canton, by the course of the river, about 250 miles. Still ascending the river, which here divides, by its North-Eastern branch we come to Nam-Hung. A member of the Rhenish Mission resides here, a Chinese who received a thorough education and theological training in Germany and then returned as a regularly appointed missionary. At the North-West corner of the province a station has been recently established by the American Presbyterian Mission at Lin-Chau. Eighty miles from Canton, on the West river, is a church and station of the American Baptist Mission at the city of Shiu-Hing with chapels at two

neighboring villages, and still farther away on one of the Southern branches of the same river is a chapel of the English Church Mission at Lō-Ting.

Outside of Canton city, but in a district in which a portion of it is situated, the Pun-ü district, are three chapels of the American Presbyterian Mission. Farther away to the North East, in the Tsung-fà district, are two stations of the London Mission and one of the American Baptist Mission and in the Fā-ün district, to the West of Tsung-fà, are stations of the Rhenish Mission.

Along the East river are four occupied districts, two bordering on the North bank, and two on the South. The Rhenish Mission have stations at Wai-chau, in the Kwai-shin district, and Tung-kun, in the Tung-kun district, and also at other points these districts, and in the Tsang-shing district. Members of this Mission also reside at Fuk-wing and have stations in the San-on district, which lies on the sea-coast, North of Hongkong. In the Pak-lò district, whose Southern border is the East river, the London Mission have a number of stations and organised churches. This completes the circuit.

To carry on the work at all these scattered stations there is, besides the foreign missionary force, a native force consisting of 8 ordained pastors, 63 assistant preachers and 8 colporteurs, nor must we omit the Bible women who are coming to hold a very important place in mission work. Of these there are now 25 employed, in daily visiting from house to house, in holding meetings for women, in rooms provided for the purpose, and whose work meets with most encouraging success.

SCHOOLS.

These have a prominent place in the work of most of the Missions.

Theological training schools. There are no distinctively theological schools, but thorough Bible instruction is given in all the schools, and a number of them are in part *training schools* for preparing preachers and Bible women for their work. Three of the Missions have such schools and the American Baptist mission has also a class of theological students, who, though not connected with any school, meet during certain portions of the year for receiving careful instruction. The whole number of theological students is 35.

Boarding schools. There are four such schools for males, one connected with the American Presbyterian Mission with 16 studants, and three connected with the Rhenish Mission with 40 students. These numbers include theological students. The English Wesleyan Mission trains its preachers and teachers in connection with an excellent day school which has been successfully carried on for many years. There is a boarding school in Canton, for girls and women, connected with the American Presbyterian Mission. The number of pupils last year was 43. A new building for this school is now being erected which will furnish accommodations for a considerably larger number of pupils. The Rhenish Mission have also recently commenced a girl's boarding school. In the other Missions women are instructed, either in private classes, or in connection with day schools.

Day schools. Of these there are 16 for boys, with 495 pupils; and 18 for girls with 525 pupils. These girl's schools are most of them, places where women also meet to hear the gospel, and are thus women's chapels as well as girl's schools. The work of missionary ladies, of Bible women and of the teachers of girl's schools, is a very important department of missionary effort, and its influence here is becoming more and more widely felt. The large number of female church members now as compared with that of former years, is due almost entirely to this influence.

HOSPITAL.

The hospital work is carried on under the auspices of the Medical Missionary Society which was established in Canton many years ago. The funds for its support are subscribed by residents of Canton and Hongkong, and of late years considerable amounts have also been obtained from the Chinese. The Society carries on its work, in cordial co-operation with the other missionary Societies. The surgeon now in charge is a member of the American Presbyterian Mission. In the interior there are dispensaries at Tung-kun, Fu-mun, and San-wai, out-stations of the Rhenish Mission; and at Sai-Nam, Shek-kok and Tsing-ün, out-stations of the American Baptist Mission. The Society owns a large lot in Canton, upon which have been substantially erected, a dwelling house for the resident physician, buildings with numerous wards for both male and female in-patients, and a chapel and dispensary. Its beneficent work is widely known as appears from the fact that the *in-patients* last year (not one tenth of

the number of patients) came from 23 districts and 5 Chau of the Kwong-tung province, and 15 of them from 6 other provinces. The whole number of out-patients during 1879 was 25,161 and of in-patients 1,140.—

The number of Medical students is increasing. They find no difficulty in obtaining good positions after their studies are completed. The Medical class last year numbered, 19, and a new feature, in regard to this class, was that three were Chinese Christian women who are thus preparing themselves for greater usefulness.

Constant efforts are made to bring the patients under religious influence. Religious services are held in the chapel every Sabbath and with them is connected a large Sabbath school. There are prayer meetings during the week, preaching on dispensing days, and morning prayers every day. A regular system of visiting through all the wards, both male and female, is carried on, and religious tracts distributed to those who can read. Twelve of the patients joined the church during the past year.

Statistics.

Missionaries.

Name of Mission	Married including their wives	Single male	Single female	Totals
London Mission	2	2	...	4
American Presbyterian Mission (North)	8	...	4	12
English Wesleyan Mission	6	3	...	9
American Baptist Mission (South)	4	...	2	6
Rhenish Mission	8	4	...	12
Totals	28	9	6	43

Mission Statistics.

	Stations where Missionaries reside	Out Stations	Organised Churches	Wholly self-supporting	Partially self-supporting	Communicants	Boys' Boarding Schools	Number of Pupils	Boys' Day Schools	Number of Pupils	Girls' Boarding Schools	Number of Pupils	Girls' Day Schools	Number of Pupils	Theological Schools	Number of Students	Sunday Schools	Number of Scholars	School teachers	Ordained preachers and pasters	Assistant preachers	Colporteurs	Bible-women	Church Buildings for Christian worship	Chapels & other preaching places	Total contributions of the native christians for all purposes last year
L.M.	1	8	7	1	6	243	„	„	„	„	„	„	„	„	„	„	„	„	1	9	„	„	8	8	$249.47
A.P.M.	1	8	3	„	„	369	1	16	6	211	1	43	10	271	„	5	2	170	19	„	17	2	12	3	14	$131.05
E.W.M.	4	5	4	„	„	179	„	„	4	194	„	„	4	151	„	6	„	„	9	2	12	2	5	4	8	$100.00
A.B.M.	1	9	2	„	„	240	„	„	2	55	„	„	3	100	„	15	„	„	5	3	8	4	8	3	8	$300.00
R.M.	4	7	8	„	„	556	3	40	4	35	1	4	1	3	1	9	„	„	9	2	17	„	„	„	32	?
Totals.	11	37	24	1	6	1587	4	56	16	495	2	47	18	525	1	35	2	170	42	8	63	8	25	18	70	$780.52

Hospital Statistics for 1879 *at Canton.*

	Males	Females	Totals
Out-patients.....	14,226	2.683	16,909
In-patients.....	832	308	1,140
Surgical operations.....			1,125
Vaccinations.....			345

At Sat Nam, Shek Kok and Tzing-ün

Out-patients	4,350
Operations	92

At Tung-kun, Fu-mun and San-wai.

Out-patients	2,902
Operations	87

At Kau-kong.

Out-patients	1.000

Three stations of the Am. Baptist Mission are supported by the Chinese Missionary Society composed of members in China, California, Oregon and Demarara, at a monthly expense of about $ 35.

EDITORIAL.

To the many friends who have expressed their good wishes to us on our accession to the editorship we present our acknowledgement. To those friends of the *Recorder* who have given their assurance of assistance in preparing articles and reports of mission work we give our best thanks and are greatly encouraged thereby. We are also much obliged for the suggestions that have been made to us for the improvement of the magazine. We will carefully consider them all and follow such as are practicable. As some of the suggestions apply to the friends of the *Recorder* we publish them for their consideration. One good brother writes, "This leads me to remark that something like improvement is greatly needed in the conduct of the missionary magazine if it is justly to sustain the name it bears, or even to exist at all. The fault is in the little practical interest which is taken in it by the majority of those who are chiefly concerned in it. Many do not feel in any wise called to write for it, either from never being asked to do so or finding that its pages are fully supplied with matter, they conclude that there is no occasion for them doing anything in regard to it. But it is highly desirable, if the magazine is to represent the Missionary work in China and be a repository of information of this kind, that it should be very different from this." This improvement can only be effected by the joint efforts of many. We repeat our invitation and request for contributions. Do not wait for a formal request by letter. It is not possible for the Editor to write to each one. He is acquainted with but few of the missionaries. Each one knows the subject on which he is acquainted and of which he would wish to write. We have in the previous number indicated the wide range of subjects that are open to writers.

In this number, we indicate one line in which we wish to make improvement. Most of the articles in this number have been prepared at our suggestion. We command to the notice of all the report of mission work in the Cheh-kiang province by Rev. J. Butler and the report of "The missions in Canton city" &c "by Rev. H. V. Noyes as what is wanted in the way of reports. We will be glad to review similar reports from every field in China and Japan and Siam with variations or greater fulness as the circumstances call for.

Correspondence.

Special Prayer for the New Version of the Scriptures.

Dear Sir,—

A friend has suggested that those who are interested in Bible work unite in concerted prayer, that God would control and guide all the efforts made towards securing a *Uniform Version*, and if in accordance with His Will that He bring the work to a successful issue. In our weekly meetings during the first prayer the petition might be presented at the mercy seat "that the word of God may have free course and be glorified." Perhaps the God of Israel might in answer to prayer grant also that His people beof "one speech" as they pronounce His Holy name in the land of Sinim.

For these and many other blessings we might pray when we call to mind the resolution at the Conference, "That we remember each other in special prayer each Saturday evening." No doubt our hearts often yearn towards every member of the Missionary family, most of whose faces we have never seen, and even names we know not, scattered throughout fourteen provinces, many labouring alone and enduring hardness as good soldiers of Jesus Christ, and it is a privilege that we may have fellowship one with another through the mediation of our Great High Priest.

H. C. D.

August 14th, 1880.

Hankow Tract Society.

Dear Sir,—

I have been requested to send you a short summary of the operations of our Hankow Branch of the London Religious Tract Society for the two years ending December 31st, 1880; and an account of the gratuitous distribution of Tracts to the students at the last year's Triennial Kü-jen Examination in Wuchang.

During the past two years 55,135 Tracts and 66,600 Sheet Tracts (amounting to 2,409,880 pages), have been put into circulation by our Society.

With the exception of 325 copies of Martin's Evidences of Christianity all the above have been published by ourselves, and with only one exception have been printed by a native Printer in Hankow.

The publications of our Society have hitherto almost without exception come from the pen of our senior member and President, the Rev. G. John. They comprise the following Tracts, 聖教大旨, 傳教大旨, 耶穌聖教問答, and 德慧入門, which have all at

one time or other been noticed in your Review columns. We have also published 7 varieties of sheet Tracts, explanatory and hortatory. We are now engaged in printing a new Tract on Vegetarianism, 食齊指迷—by the Rev. J. Race, and in revising the well-known old favourite, "The Two Friends." We hope to make a few more additions to our list before the year is out.

We are laid under great obligation to the English Religious Tract Society for the aid which they so readily and courteously extend to us in our work. We are in receipt of a yearly grant of £50 from them.

The thought of the vast field opening up to Missionary enterprise in the Western Provinces of China is ever present with us as an incentive to diligence in this department of Christian work. We do the work not merely with the idea of supplying our own need of Tracts, in our ordinary Mission work, but also of helping those who either go out from us or pass by us on their way to the regions beyond. In this way Tracts issued by us have been scattered far and wide through at least 10 of the 18 Provinces. We had further an interesting proof last year that this work of Tract distribution is not altogether in vain. Two of our Hankow brethren on a journey to Ch'ang Teh-fu, in Hunan, were visited by more than one enquirer whose interest in the truth had been awakened by the perusal of Tracts purchased from another brother on a previous journey.

The great event of our Tract Society work last year was the gratuitous distribution of 10,000 Copies of the Tract entitled 德慧入門, (specially prepared for the occasion at the request of the Committee by the Rev. G. John), among the students assembled in Wuchang for the Triennial Examination for the Kü-jen degree. To aid us in this special effort to reach the educated classes we sought and obtained a special grant of £30 from the Home Society.

The work of distribution was entrusted to the Missionaries stationed in Wuchang, who were requested to form themselves into a sub. committee for the purpose. The following report from the pen of the Rev. T. Bryson, gives an interesting narrative of their proceedings:—"When the proposal was first made many difficulties were anticipated by even the oldest and most experienced Missionaries amongst us. It was feared that the greater part of the books would be refused, that they would be torn up and thrown away, that the distributors would be insulted, and possibly an uproar would be created in the city. It is therefore a pleasant duty to record our thankfulness to the "Lord. of the Harvest" for the peaceable manner in which the work was accomplished, and to note the boldness, prudence and zeal displayed by the distributors in the performance of their self-imposed task.

The distribution was undertaken by Christian Chinamen, each of the four Protestant Missions in the City, including English and American, having agreed to supply a contingent of five men. According to offical announcement the students were to leave the Examination Hall for the last time on the morning of the 16th, day of the month; but fearing the gates might be opened somewhat

earlier, it was arranged that the Christians should meet on the afternoon of the 15th, and be prepared for a whole night's work, probably extending into the forenoon of the following day. We had hardly laid out the books in order and appointed the men their respective posts, when the cry was raised, "The gates are open, they are coming, they are coming." Those who were ready seized the Tracts, filled their baskets to the full and sallied forth to meet the students. Unfortunately they encountered only a crowd of illiterate coolies, yamen-runners and others who demanded copies of the Tract, then scrambled and fought for them exclaiming "Have we got no eyes that you refuse us? If we can't read ourselves, we have others at home who can."

In this way we fear several hundreds of copies fell into the wrong hands, and it was necessary to recall the distributors and to reconsider our plans. The open baskets offered too easy a point of attack for the mob, and the capacious sleeves of the distributors' cloaks were used instead. Every one filled his sleeves with 30 or 40 or 50 copies of the Tract, returning again and again to have his stock replenished. Thus the work went on quietly and effectively till past 10 o'clock when to our great surprise and delight nearly the whole 10,000 copies had been distributed.

The courtesy of the students in receiving the books was very marked. It is true that one distributor had to report seeing two copies cast aside with the contemptuous remark, "Foreign devil's book!" and another copy which fell into the hands of a petty military official was written over with comments of the most scurrilous character, and nailed to the barricade in front of the great door. One of the christians seeing a crowd and hearing their railing remarks, pressed forward to pull the book down. The bystanders threatened him with violence, but unheeding their taunts and threats, he succeeded in his purpose, openly exclaiming that if the District Magistrate himself had been there, he would have dared to pull the book down.

These instances of hostile feeling however, were quite exceptional. Most of the students, (doubtless at first unaware of the nature of the book), received it with thanks. One young man loaded with the bedding and basket which every student carries into the Examination Hall, accidentally let fall the copy which had been handed to him. He immediately laid his baggage down, picked up the tract, placed it reverently upon his head as if to propitiate the gods for his carelessness and then carefully put the book away in his breast. After the first distribution was over a man came asking for a copy and when told that they were only intended for students he explained that he had been sent by his Master, who had hastily looked through the book and desired a few more copies for circulation among his friends. Another gentleman from a long distance desired extra copies to give to acquaintances, and several others who happend to leave the Hall after the books were all given away, enquired at the Chapels next day whether copies could not still be had, and expressed their great regret at finding the whole edition was exhausted.

On the day after the distribution nothing of an unpleasant nature could be heard among the gossip of the city. The remarks were mostly in praise of the great liberality of those who had provided such a large edition for gratuitous presentation; and many spoke highly of the contents and scholarly style of the book. Students were to be seen leaving the City with the tract carefully stowed away among their baggage, and there can be no doubt that in thousands of homes throughout the wide extent of this Province these little books remain as Evangelists pointing to the wicket Gate of Virtue and wisdom which leads to Calvary and the Eternal City. And we can confidently rejoice in hope that the fruits of this effort will be gathered into the Church of Christ though it may be after many days."

Repeated enquiries after this Tract, and also conversations with some who have received and read it go to show that some good was accomplished by this special effort. To say the least it succeeded in awakening interest and exciting enquiry in some minds, and the Tract has won a name and established itself as a book to be sought after, on which account we are now bringing it into general circulation and anticipate for it a wide sphere of usefulness.

The great majority of our books are sold, giving away a book being the exception with most of us. The selling price, generally about one-third of the cost price, is fixed by the committee, and all members of the Society, *i.e.* the Missionaries stationed in Hankow, Wuchang, Wusueh and Ichang are supplied with Tracts at the selling price with a further reduction of 20% to cover gifts and losses. We have received several applications for Tracts from other and distant places; the Funds at our disposal being barely sufficient for the supply of our own local wants, we can only afford to supply applicants from a distance with Tracts at cost price. These applications however have strongly impressed on my own mind what a great help it would be to many of our brethren, especially those on distant and solitary Stations if a General Tract Society* could be formed which could extend to the whole of China the benefits which we locally derive from our Hankow Tract Society.

I have been moved to send you the foregoing account of our Society in the hope that brethren engaged in similar work in other parts of China will let us know through your pages something about the work done by their Societies or committees. The operations of our various Local Tract Societies may be on too limited a scale to warrant the expense of printing separate yearly reports &c: but I doubt not the columns of "the *Chinese Recorder*" will ever be open to us for the purpose of letting each other know what we are doing either in Tract work or in any other department of our manifold operations, and so to some extent meet the need we all feel of mutual help, encouragement and guidance in our work.

J. W. Brewer, *Secy.*,
Hankow Tract Society.

Hankow, *July*, 1880.

(* See the notice of the 2nd Annual meeting of Chinese Religious Tract Society in last number of "Recorder." Ed.)

Missionary News.

Birth, Marriage and Death.

BIRTH.

JUNE 2nd, at the London Mission Home, Canton, the wife of the Rev. J. C. Edge of a daughter.

MARRIAGE.

ON the 24th of August at Trinity Cathedral, by the Very Rev. Dean Butcher, the Rev. J. TATE KITTS, of the English Baptist Mission, Tsing-cheu-fu, to MARGARET ANN, third daughter of Robert Greenwell, Esq., of Sunderland, England,

DEATH.

AT Sharp Peak on August 17th, D. W. Osgood, M.D., of the A.B.C.F. Mission, Foochow.

DEPARTURES.—On July 14th, per M.B. M. S.S. Cos. s.s. *Hiroshima Maru*, Rev. and Mrs. W. P. Sprague, A. B. C. F. Mission, Kalgan, for U.S.A. Home address, 1022 Myrtle Street, Erie, Penn.

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PEKING. The annual conference of the A. B. F. M. C. met as usual at Peking at the end of April. More than usual business came before it in regard to taking up the work which is opening out so encouragingly before the Mission and for the allocation of their various missionaries. Mr. Roberts, of Peking, has gone to Kalgan; Mr. Sprague of that place goes to U.S.A. on account of the health of his wife. Mr. Ament of Pauting-fu, comes to Peking to be colleague to Dr. Blodget. Messrs Smith and Porter are deputed to a new station to be opened in Shantung where the work has been specially blessed of late. More new men are expected out to reinforce some of their stations and two of the familes home on leave at present will be returning either this autumn or next spring.

The Church Mission is to be given up here. Mrs. Collins who is in very delicate health has just returned to Europe with her family. Mr. Collins remains for a few month's longer to complete the transference sale of the Mission buildings to Soc. Prop. Gosp. which is expected to be represented here by Canon Scott, as Bishop. The Church Mission buildings are suitable for two families. One of the houses is quite new and built in foreign style. The Mission has an excellent chapel at the West single arch on the great street. As a street chapel it is one of the best in Peking. The entire value of the buildings, with chapel, amounts to Tls. 10,000

The Methodist Episcopal Church of U.S.A. has parted with its chapel in the Peking Paternoster Row, on account of long continued official opposition and has received as a *quid pro quo*, a better and larger place on an adjoining great street. The change has made for peace, but it has yet to be seen whether larger audiences can be brought together at the new chapel. Their former place as a chapel and book shop was excellent.

The American Presbyterian Mission has received a Medical Missionary within the past few months and dispensary, and hospital work will soon be in operation at the Back Door of the Palace.

The London Mission has divided out their field. The East and West city station, being respectively under the charge of Dr. Edkins and Mr. Owen; the country stations, to the immediate South of Peking, are placed under Mr. Meech; while Mr. Gilmour still follows his nomadic life, dwelling in tents among the Mongols. The present difficulties between Russia and China it is feared will prevent his advance into Mongolia this year, if they do not interfere with Missions generally in the North of China. Dr. E's, new work on Chinese Buddhism is just out.

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TIENTSIN.—The hospital work under the charge of Dr. Mackenzie which began a year ago has greatly enlarged. The regular dispensary work at the Tai-wang Temple, near the Governor-general's Yamen, and which temple is given by the Governor-general, and the expenses of which dispensary are provided by him continues and the place is thronged on dispensing days. The new hospital buildings at the settlement are making rapid progress. These, beside the accommodation for in-patients comprise waiting room, operating and drug room &c. They will cost some $2000, much of which is already subscribed by Chinese. Many prominent officials manifest an interest in this enterprise. The medical work for women under the care of Miss. Dr. Howard is in a like flourishing condition; and it is expected that a permanent building will soon be erected for its accommodation.

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OSAKA.—A General Convention of all native protestant churches was opened on the 13th, July.

At this meeting, a committee of five was appointed to draw up, and present to the Government, a petition that the privilege of christian burial be allowed to such as desire. The cemeteries are all controlled by the Buddhists, private burial places are forbidden, and it is very annoying, when burying our dead, to be obliged to wait and listen to repugnant heathen services. In the open ports we can usually avoid this by paying the priest a bribe larger than his fee, which leads him to have business in another place, or to be sick, at the time of the burial!

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ITEM for consideration of all about, P.O. 1st, stamps of "Local post" are not recoginzed by English P.O. south of Shanghai. 2nd, stamps of China Customs are not recoginzed by English P.O. anywhere on the coast. If letters with such stamps are delivered to the Customs service at any open port in China, the Customs will deliver them on their passing through the English P.O. 3rd, MSS. for "Recorder" are passed by English P.O. at book post rates if open at both ends. 4th, printed circulars or any printed matter, if sealed up in an envelope or cover are charged *as letters*. If thrown into the P.O. unpaid the postage is collected from the receiver of the cover. In sending such matter put in *unsealed* cover and prepay the circular rate.

THE BIBLE IN JAPANESE.

The following interesting history of the translation of the New Testament into the Japanese language is taken from a paper read by Dr. J. C. Hepburn, of the Presbyterian Board, at the public meeting held at Tokio, April 19, 1880; we are glad to publish it.

In 1872 the Rev. Charles Gutzlaff, a Prussian, came out to Siam in connection with the Netherland Mission Society. He came to China in 1832, was one of the interpreters to the British Envoy, Sir Henry Pottinger, during the so-called opium war, 1841-2, and afterwards Chinese Colonial Secretary at Hong Kong. He made a translation of the New Testament into the Chinese. In 1836 or 37 he studied the Japanese language in Macao with the assistance of a Japanese sailor, who, had been shipwrecked on the coast of Oregon, and eventually found his way to Macao, in 1835. Mr. Gutzlaff thus made a translation of the Gospel of John. This was printed in Singapore about 1838, at the press of the A.B.C.F.M.

It was printed on blocks, in the Katakana, without any mixture of Chinese characters.

When I resided in Singapore in 1841, one day, as I happened to be in the printing office, then superintended by Mr. North, I noticed a book printed in very unusual characters. I was told it was the Gospel of John in Japanese. I regarded it as a great curiosity, and as such sent it to the museum, of our Board, in New York, in a box containing many other curious things. When I was about to come to Japan in 1859, I found this book in the museum, and brought it with me thinking it might be useful. (Here it is; I doubt whether there is another copy in existence.) This is undoubtedly the first effort to render the Word of Life into Japanese; and though exceedingly imperfect and abounding with errors, it cannot but be regarded by every Christian heart with respect.

The second translation of any part of the Scriptures was made about the same time, or a little later, by Mr. S. Wells Williams now Dr. Williams. He translated the book of Genesis, and, I believe, one of the Gospels. He, like Mr. Gutzleff, studied the language, and made his translation with the assistance also of one of those shipwrecked sailors. Supposing they might be useful to Dr. S. R. Brown and myself in getting out a translation of the Scriptures, he sent them to us in 1860 or 1861 in manuscript; they were never published. Dr. Brown had them is his possession when his house was burnt in 1867, and these manuscripts were unfortunately consumed with the house.

The third translation of any part of the Bible into Japanese was made by the Rev. B. J. Bettleheim, M. D. He was a Jew, a Hungarian by birth, and a physician. He was sent to the Lew Chew Islands in 1846 as a missionary, by the so-called "Naval Mission"—a Society

in England composed of naval men, who had become interested in those islands from their own visits to them, and from the description of Capt. Basil Hall. While in Lew Chew he made a translation of the New Testament, as I believe, into that dialect. While in Hong Kong he published one of the Gospels—Luke, I think. It was printed in blocks, in royal octavo size, with Gutzlaff's Chinese translation at the top of the page, his own into the Lew Chew dialect, at the bottom, in Katakana. A revision of the four Gospels and Acts was offered to the British and Foreign Bible Society, and purchased by them. It was printed at Vienna in 1872, for that Society, in the Hiragana. A large quantity was sent to this country and distributed, and I have no doubt most of those present have seen copies. It is, no doubt, an improvement upon the first version, but faulty and imperfect, and has very much the air of a close translation from the Chinese—perhaps Gutzlaff's version.

The same spirit that prompted Gutzlaff, Williams and Bettleheim to labor to give the Bible to the Japanese, animates all the Protestant missionaries that come to this country in these latter days. This all felt should be their first and principal work, after obtaining a very limited knowledge even of the language. All the first missionaries, as Williams, S. R. Brown. Verbeck, Goble, Ballagh, Thompson and myself, along with the study of the language, no doubt, made some effort in this direction: though from various hindrances, and press of other work, *all* have not been equally successful in bringing their work to completion. My own first attempt was in 1861, but such was the prejudice against Christianity that time, and fear of the government, that my teacher, after proceeding a little way in the Gospel of Mathew, positively declined to help me, and left my service. I am glad to be able to say that that man in now of a different mind, and is a menber of the church.

Dr. S. R. Brown set to work earnestly to translate the Gospels in 1865 and 1866. But his manuscripts were all consumed with his house in 1867. Messrs. Ballagh, Thompson and myself constituted ourselves into a translating board, and spent nine months on the Gospel of Matthew. Mr. Thompson translated the book of Genesis in 1869. None of these were published. Mr. Goble commenced translating the Gospels and Acts in 1864. His translation of Matthew was published in the fall of 1871 in Hiragana. This was the first of any of the books of the Bible published in this country. This publication led the way to all the others. He says, in his own words, "I tried in Yokohama to get the blocks cut for printing, but all seemed afraid to undertake it, and I was only able to get it done in Tokio by a man who, I think, did not know the nature of the book he was working upon."

Previous to 1870 I had, mainly with the assistance of Mr. Okuno,

translated the four Gospels. The translations of Mark, John and Matthew were revised by Dr. S. R. Brown and myself with the assistance of Okuno, and published, Mark and John in the fall of 1872, and Matthew in the spring of 1873.

In 1872 all the Protestant Missionaries in Japan were invited to meet in Convention in Yokohama. The Protestant Missionary Societies at that time in this country, were, in the order of their arrival, as follows :—The American Episcopal; American Presbyterian; Reformed Board; American Board of Commissioners for Foreign Missions, and the English Church Mission Society. The Convention met in September, 1862, in Yokohama and the Societies represented were: The American Presbyterian, the Reformed, and the American Board. At this Convention the following resolutions were adopted:

That this Convention recommends the appointment of a committee for the translation of the sacred Scriptures into the Japanese language in accordance with the following plan:

1. That the committee consist of one member from each mission desirous of co-operating in this work.

2. That the members of the committee be appointed by the missions to which they severally belong, and that each mission shall be competent to supply the place of its representative by another whenever it may so desire.

3. That it shall be the duty of the committee, aside from its own work of translating, to carefully examine and pass upon any translation of portions of the Word of God which may be presented to them for that purpose.

4. That all translations accepted by the committee be furnished to the several missions in manuscript or other convenient form, at as early a day as possible, for general examination and criticism: and that all suggestions as to inaccuracies, or mistakes in translation, be carefully considered, and acted upon by the committee before final publication.

It was resolved that the American Protestant Episcopal Mission, and the English Church Mission and Père Nicolai of the Greek Church, not being represented in this Convention be invited to cooperate in constituting this committee upon the above plan.

The following gentlemen were appointed by the several missions represented in the Convention, viz., Rev. S. R. Brown, D. D.; J. C. Hepburn, M. D.; and Rev. D. C. Greene.

This committee did not commence its sittings until June, 1878, when the Rev. R. S. Maclay, of the American Episcopal Mission; Rev. N. Brown, D. D., of the American Baptist Mission; the Rev. John Piper, of the Church Missionary Society; and the Rev. W. B. Wright, of the Society for the Propagation of the Gospel, were invited to meet and participate in its work. Mr. Piper and Mr. Wright, owing

to their residing at such an inconvenient distance, could not meet the committee. Dr. Nathan Brown sat with the committee about 18 months, until January, 1876, when he resigned, and continued to prosecute the work of translation alone.

The four remaining members of the committee continued at the work of translation and revision, with but slight interruption, Dr. Maclay being absent about 18 months, owing to other duties, and Dr. S. R. Brown being compelled, through ill health, to cease work in July, 1879.

The committee finished their work of translation and revision of the New Testament, on the 3d of November, 1879, about five years and six months after they had commenced.

Their work was cut on blocks and published in the following order:

Luke in	Aug.	1878
Romans in	March.	1875
Hebrews	Jan.	1877
Matthew (revised)	„	„
Mark (revised)	April.	„
Epistles of John	June.	„
Acts	Sept.	„
Galatians	Jan.	1878
John (Gospel) revised	May.	„
1 Corinthians	Aug.	„
2 „	Sept.	„
Ephesians, Philippians, 1 & 2 Thessalonians	June.	1879
Philemon, James, 1 & 2 Peter, Jude, Colossians, Revelation	April.	1870

It should be here mentioned that this so called Yokohama Committee, appointed and organized by the Convention of 1872, complied with the recommendation of a Convention of the Protestant missionaries held in Tokio in May, 1878, to confer especially with reference to the translation of the Old Testament, and after that time brought out their work in accordance with the resolutions adopted by that Convention and under its authority. So that the last portions of their work from Ephesians to the end especially, and the standard edition of the whole New Testament now in the press, has had the benefit of passing through the careful revision of the revising committee of that body, and thus comes forth under the authorization of all Protestant missionaries in this country.

In this country, where, from the earliest times, the Chinese language and literature has had such a powerful influence upon the cultivation and language of the people, it was, at the very first, a matter of considerable anxiety in what literary style our work should be brought out, to make it most acceptable and useful. The conclusion was not difficult to arrive at: that avoiding on the one hand the *quasi* Chinese style, only intelligible to the highly educated, scholarly, and comparatively very small portion of the people; and, on the other hand, a vulgar colloquial, which, though easily understood, might make the Scriptures contemptible; we should choose that style which, while respected even by the so-called

literati, was easy and intelligible to all classes. We thus adhered to the vernacular, or pure Japanese, and to a style which may be called classical, in which many of their best books intended for the common reader are written. And our more enlarged experience has given us no reason to regret our first determination.

It may also be asked, how it happened that not until twelve years after Missionaries arrived in this country was any portion of the sacred Scriptures published. This was owing to the traditional hostility of the Government to Christianity, and the impossibility of getting native printers to undertake the work. The ancient edict against Christianity was not removed from the public signboards until 1872. Indeed, it may be said that it has not to this day been officially abrogated, but only suffered to fall into disuse, and might be revived and enforced still as the law of the Empire if the Government saw fit.

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As volumes I and II of the *Recorder* are now out of print it is proposed to reprint them provided there is a demand which will warrant the undertaking. The price will be $3 per volume or $5 for the two volumes, in plain binding. Any who wish single *numbers* of either volume can be supplied at 50 cents per number. Apply to the American Presbyterian Mission Press, or to the agents for the *Recorder* at the various ports.

Notices of Recent Publications.

"*Grammatical Studies in the Colloquial Language of Northern China.* By J. S. McIlvaine."

This is the title of a Pamphlet of one hundred and four pages. It is "especially designed for the use of Missionaries." The author is himself a Missionary, who speaks the language very fluently. He has studied the needs of those for whom he has prepared this little work. We cordially commend it to the notice of those for whom it is designed. We have no doubt they will find it very useful in the commencement of their studies of the spoken language. We, however, think it is to be regretted that the author did not take more time and make it more complete. If all missionaries had the supply of books, which the author had they would find his Pamphlet of great assistance in using them; but as all commencing the study of the language have not such a supply of Grammars, Mr. McIlvaine would have done them greater service if he had taken more time and from Marshman, Premare, Julien, Edkins and others made the work more complete. Sir Thomas Wade has prepared a very complete series of books for the use of students o, Chinese in the Diplomatic, Consular, and Customs Services. It is very desireable that some one would prepare a series of books for the uso of Missionaries of equal completeness. The work is on sale at the American. Presbyterian Mission Press, Shanghai.

"*La Chine Sa Religione Ses Moeurs, Ses Missions.* Par Charles Pitons, Missionare."

This is a Pamphlet of 150 pages. It is sent to us by the author, who is known to the readers of the *Recorder*" by his communications to its pages. It was printed at Toulouse 1880. It is divided into four chapters. First, Religion in China. Second, The Family in China. Third, The Mission in China, in which chapter is given an account of the German Missions in South China. Fourth, A Preaching Tour. We are glad to copy from its last page the present statistics of the German Missions. There are four principal stations as follows. 1st Hongkong, with two out-stations or as the French expresses it, "two annexes" with 211 Christians. 2nd Le Long with eight out-stations,

and 589 Christians. At Le Long there is a Theological Seminary with twenty students. Third Ichong Ishun with three out-stations and 392 Christians. Fourth, Nyen-Hang-Li, with three out-stations and 635 Christians. There is at this station a Preparatory School with thirty pupils. In 1864 when Mr. Piton arrived in China there were only two stations with 133 Christians and now there are four stations, sixteen out-stations and 1827 Christians. This marks the growth of sixteen years. We feel assured this book will be a very gratifying report to the supporters of the Mission.

"*Report of proceedings of the first general Presbyterian Council Convened at Edinburgh July* 1877."

It is late to notice this Publication; but notwithstanding this, on the principle that it is better late than never, we think it best to notice it. The reasons for doing so are, First, The interest connected with it is permanent. Second, In preparation for a notice of the Second General Council which is to be held in Philadelphia U. S. A. in September of this present year.

The Council was convened in July 1877 after some three years conference and correspondence between the various organizations in all parts of the world interested in such a meeting. There were delegates present from all the churches which hold to the Presbyterian Polity though called by different names in all countries. Delegates were present from Austria, Belgium, France, Germany, Italy, Netherlands, Spain and Switzerland, on the continent of Europe; from England, Ireland, Scotland and Wales in G. Britain; from U. S. A. and the Colonies of G. Britain, in Canada, S. Africa, Australia, New Zealand. The number of Delegates, Minister and Lay, was three hundred and thirty five. The meetings continued through seven successive days and were of surpassing interest. Besides the attention given to consideration of the Confessions and Polity of the Presbyterian Churches, a large portion of the time was devoted to the consideration of the interests of religion in the various countries represented in the Council and in regard to increased efforts for the promotion of religion in these lands and also in the consideration of the missions to heathen lands from these churches. The statistics show that there are 679 ordained ministers from these churches, laboring as missionaries in heathen lands. This is more than one fourth of the whole number of missionaries from Protestant Churches and yet it is only about one in thirty of the ordained ministers connected with these churches. The whole number of ministers in connection with Presbyterian organizations represented at the Council is 19,790 and the number of the charges or congregations connected with these bodies is stated to be 21,498.

"*Chinese Researches, first part, Chinese Chronology and Cycles.* By Thomas Fergusson, Member of the North China Branch of Asiatic Society, Shanghai 1880."

This is a 16mo. Vol. of 273 pages. We are pleased to note it, as to those who are interested in studying Chinese Chronology it will prove a very useful compendium. It is a compilation of the views of different sinologists who have written on this subject for the last 300 years. In its pages will be found the views of the old Jesuits and modern writers as Drs. Legge and Chalmers, Canon McClatchie and the late Mr. Mayers. We express no opinion as to the views of the different writers, but commend this volume to all who are interested in the subject. Part. Second to follow this will be Researches into Chinese History. We would especially note that this volume is by a gentleman engaged in commercial pursuits. It manifests that any one while engaged in commercial pursuits can at the same time pursue historical researches. We commend the example to the many from Western lands, who are resident among this strange people. If foreign residents would generally study the ancient history as well as the present manners of this people and publish the result of their studies, they would soon become fully known to the people of Western lands.

"*The China Review*" *May and June* 1880.

This number of this well got up periodical is quite up to the average. As so many of the articles are in continuation they do not present much calling for any particular notice. We would however call attention to the Canton Syllabary by Edward Harper Parker. Mr. Parker deserves great credit for the diligence with which he is going over the syllabaries of the different dialects to correct the mistakes of previous efforts in this line. His suggestions will be of great advantage to those who may be able to avail themselves of them. There are some dialects in the S.W. of the Canton province which have not yet been studied by any European. It would be interesting if Mr. Parker would take up some of them and compare them with the Cantonese and mark their variations from it. Some of the items under Notes and Queries are of exceptional interest.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

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THE MISSIONARY ENTERPRISE.

BY A MISSIONARY.

PROTESTANT FOREIGN MISSIONS; their present state, a Universal Survey. By Professor Christlieb, D.D., Ph.D. Protestant Missions in India. By Rev. M. A. Sherring, M.A. (London, Trübner & Co. 1875.)

The History of the Nineteenth Century. By Robert Mackenzie, London; T. Nelson & Sons, 1880. The Chronicle of the London Missionary Society, 1875–1880. The Missionary Herald of the American B.C.F.M. Boston, 1875–1880.

We avail of the appearance of this valuable and reliable book by Prof. Christlieb to present some thoughts on the Missionary Enterprise; and to present some testimonials from well-known and impartial witnesses in regard to the work of spreading the knowledge of the gospel in heathen lands. The object which the missionary enterprise proposes to effect is this, to make known the blessed gospel of Jesus Christ in every heathen land, thereby leading all people to abandon their various heathen customs and superstitions, and to receive Jehovah, the Creator and Preserver of all things, as the one true and living God, and Jesus Christ as the only Saviour of sinners, and the Holy Spirit as the Sanctifier of the heart. Those engaged in this blessed work expect that the heathen will renounce their idols, and "all the unfruitful works of darkness," and learn to live in accordance with the moral precepts of the gospel, lives of purity, honesty and truthfulness. They expect that, in the progress of this moral renovation, the places of the earth, which are now polluted

with the impurities of idolatry and heathenism, will become as enlightened and virtuous as the best portions of Christian lands,—the best portions of Germany, Great Britain and the United States of America. This result of Christian Missions is fully and frequently promised in the Sacred Scriptures. In the S.S. we find many such passages as the following;—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2: 14. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice from henceforth and forever." Is. 9: 6, 7. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins: The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is: 11: 1, 2, 5, 6, 9. "The wilderness and the solitary place shall be glad for them; and the desert shall return and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God, and a highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:* and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Is. 35: 1, 2, 8, 9, 10.

This expectation of a period of universal peace and happiness, at some future period of the world's history, has been found not only among those who receive the Bible as the revelation from God. But many of the noblest men of our race of various nations and ages have

likewise indulged in fond fancies of such a period of bliss and joy. These expectations have been recorded in poetry, in legends, and in myths. However men may differ in their opinion as to the certainty of such a result, all must agree in the opinion that such a period of happiness and peace on this sin cursed earth is most devoutly to be desired, and that all will consider labors and efforts to bring about such a glorious consummation are most praiseworthy, and ought to be encouraged by all persons who love their fellow men.

The Christian Churches use, in the prosecution of this enterprise, the instrumentalities which experience has proved to be efficient in carrying out the commands of the great Head of the Church. His command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen." Math. 28: 19, 20. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. In obedience to this command the Churches have sent forth preachers of the word into every land to preach the gospel, to translate the Bible into the languages of the various people, to establish schools, to baptize those who receive the Christian faith, to organize those who believe into Christian churches; to call such of the converts as possess the proper qualifications of heart and mind, to assist them in teaching the young, in preaching the word, in distributing Christian books and tracts, &c. They have established schools of every grade from those which are designed to impart the first elements of knowledge, to the college which has a complete curriculum of arts and sciences. Prof. Christleib, from his survey of Protestant Missions in heathen lands, reports as follows:—

"There are 70 Protestant Missionary Societies organized to send Missionaries to the Heathen. Of these 27 are in Great Britain, 18 are in America, and 9 are in Germany. The enrolled converts from heathenism amount to 1,680,800; a larger number having been brought from idolatry in 1878 than the whole number of Christian adherents on Missionary fields at the commencement of the century. The ordained Missionaries from Christian lands number 2,500. [There are also from Christian lands, including laymen, as Physicians, Printers, &c. and Christian women, the wives of Missionaries, and single Ladies engaged in Missionary work, more than 3000 other Christian workers beside the ordained Preachers.] The native preachers and catechists number 23,000. The income of the Protestant Missionary Societies Prof. C. places at about $5,762,000 annually of which sum one half comes from Great Britain. A Christian literature has been given in more than 70 barbarous languages, and 600,000 scholars are in Mission schools."

We propose now to give the testimony of some eye witnesses as to what has been accomplished by the labors of Missionaries in various lands. We commence with the Sandwich Islands—because of their proximity and of the fact that the work of Christianizing them is completed. All who have read the voyages of Capt Cook, know of the state and condition of these lands when they were discovered and before the introduction of Christianity among them. They were savages sunk in the lowest depths of ignorance and heathenism; cannibals without the family organization. Christian Missionaries went there in 1820. What has been effected by 50 years of Christian instruction? The Missionaries at the Sandwich Islands were from the Congregational and Presbyterian Churches of the U.S.A. A writer in a paper of the Methodist Episcopal Church in U.S.A. thus writes;

"Read the History of the Sandwich Island Missions by Dr. Anderson, and see how sorry a failure Modern Missions can be. These cannibals, who erewhile would cook and carve a merchant or mariner, and discourse on the deliciousness of a "cold slice of missionary"—these semi-devils—have now $250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it, 150 persons dragging each timber for a church eight miles; diving for coral ten to twenty feet, reducing it to lime and carrying on their shoulders seven miles, to cement stones, carried one by one an eighth of a mile; women subscribing $200 to a church erection, payable and paid by making mats at eight cents a week; and subscriptions by men payable and paid by the profits on fire-wood sold at eight cents a stick, after ferrying seven sticks in a canoe across the twenty-mile-wide channel; then 2,000 miles away beginning a "foreign mission" on the Micronesian islands—why if this were not facts it would be counted the silliest of all possible romances the improbable of the improbable, the impossible of the impossible, compared with which, Jules Verne's expeditions would be stale sobriety itself.—*Northern (Methodist) Christian Advocate.*

The Rev. George Leonard Cheney, fromerly pastor of the Hallis Street Unitarian Church of Boston, in a very light and cheerful book styled "Aloha, a Hawaiian Salutation" bears this independent testimony to the wonderful success of Christian Missions in these Islands. In a Missionary Chapter the author says;—

"If I am asked how the Hawaiian Christians average in life and character, and whether they illustrate very brilliantly the Christian virtues, I must admit that they are hardly more successful in that than the average Christian in our own country. Why should they be? And is it not enough to justify and glorify all that has been done for them that in half a century they have risen from superstition, war, and ignorance, to a condition of peace among themselves, and with all mankind, freedom from idolatry and human sacrifice, general comfort, and the nearest approach to universal education known among any people? Nearly every adult upon the Islands can read and write."

A Missachusetts gentleman, of high standing, wrote from San Francisco to the Treasurer of the American Board, in August, sending a liberal donation, and saying:—

"We returned from the Hawaiian Islands last week, having had a delightful visit and seen the wonderful progress the gospel has made there. I visited the native churches and Sabbath Schools, and spent some time with Mr. Parker in visiting in the families of the natives. There can be no doubt that a nation has been brought into the kingdom of our Lord. I can now believe that the Sandwich Islands are *as much Christianized as is New England.* In some respects they excel us. I went with Mr. Parker to one of the village churches, four or five miles out, to attend a communion service. We were the only whites present. Everthing was conducted with as much propriety as in a New England church. We shall all meet at the one great supper, I trust, in a better land. *Missionary Herald*, October, 1878.

Men are supposed to be careful in seeing that they get the worth of their money. This gentleman, who would appear to have been a regular contributor to the funds of the American Board of Missions, of Boston, under whose care the Missions at the Sandwich Islands were carried on, having made personal examination by visiting in their families, in attending at their churches, worshipping with them, hastens to send further contributions for prosecuting the work elsewhere. It is proper to state that the government is a constitutional monarchy, is admitted into the comity of Nations as a civilized and Christian nation; the churches have educated natives as Pastors; they have a system of common schools for the education of all; they have a college for giving a liberal education to native students; a Theological school for imparting full instruction to those who are to act as Pastors of their own churches, or go abroad as Missionaries of the Gospel to the Islands that are yet unevangelized; and, as the last outcome of their Christianity, the Churches have a Missionary Society to send out those who go as Missionaries from themselves to their heathen neighbors in adjoining Islands.

Madagascar is a large Island situated on the South-east coast of Africa. Missionaries arrived at this Island in 1820, from the London Missionary Society. They were favorably received by the then reigning king Radama, who, though a warrior king, was desirous to introduce among his people the arts of civilization. He had made a treaty with England in which there was a provision that he would receive men to teach the various trades. The Missionaries established schools, reduced the language to writing, preached the Gospel, translated the Sacred Scriptures into the language of the people, had printing presses and printed school books to supply the children in the schools. Many were learning the most common and useful mechanical arts: and many professed to receive the gospel and were

received into the churches which had been established. On the death of Radama, who was comparatively a liberal minded man and desired the improvement of his people, one of his wives conspired to seize the throne to the exclusion of his son, who was a promising youth and had been under instruction in the schools. This woman killed this youth and his mother. She was a devotee of idols. She soon commenced persecuting the Christians. The Missionaries were ordered to leave the island, the schools were broken up, the printing presses destroyed, or sent away. All meetings for prayer or Christian instruction were forbidden under penalty of death. All who had professed Christianity were required to renounce it, and in 1836 there was commenced a persecution against the Christians the like of which for cruelty and severity has not been exceeded by any since the days of the most cruel of the Roman Emperors. All of every size, age and condition, men and women, nobles and slaves, old and young were mercilessly put to death, if they refused to renounce their faith in Christ. Meetings for prayer could only be held in secret places as in caves or the recesses of the mountains. The Scriptures and Hymn books were only saved in small numbers, by being concealed under ground or in the unfrequented places in the hills. They were passed about, from Christian to Christian, in single leaves that they might get strength and support from some passage of God's precious truth. This terrible persecution continued for 28 *long years*. It might have been supposed that among converts so recently converted from the grossest idolatry, such persecution would have stamped out every vestige of Christianity among the people. But it was not so. It was there literally "a bush ever consuming but not consumed." At the end of the 28 years of terrible ordeal, the number of those who professed the gospel was greater than at the commencement of the period. Near the end of it first a nephew of the persecuting Queen, then her own son became Christians. In this case the natural love for her son triumphed over her hatred to the gospel. The persecution was relaxed; and on the accession of this son, at the death of his mother, it entirely ceased. And since 1861 there has been a toleration of Christianity. But during the persecution more than 2000 persons received a definite punishment because they believed on Jesus. The present Prime Minister stated in the presence of a public assembly, assembled in the very spot where it occurred, one incident which showed the relentless feelings that actuated the actors one of the actors being the narrator's own father. He said "standing on this spot years and years ago, there were gathered together officers of the kingdom. My Father was there, and a little girl was brought

before him. My Father said, "Take the child away; she is a fool." The little girl raised herself, and said, "No, Sir, I am no fool; but I love the Lord Jesus Christ. Throw me over." Over the precipice to be dashed to pieces by the fall. My Father the second time said, "Take the child away: she is a fool." She said. "No, Sir, I am not a fool: but I love the Lord Jesus Christ. Throw me over." And over that little child was thrown because she loved the Lord Jesus Christ. This was the spirit that animated the hundreds that suffered death for the same cause. What a testimony to the power of the gospel when the son of that Father stood on the same spot, and addressing a large company of native Christians assembled to provide means to send out Missionaries to some unevangelized parts of the island, said, "If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these Missionaries to the heathen."?

With the death of the persecuting Queen toleration was granted. Missionaries were invited to come to the Island, and to reopen schools resume preaching, commence the distribution of the Scriptures, and the restoration of the churches: and all the usual labors for the evangelizations of the people were resumed with very gratifying results. The Christians that came out from their hiding places, were like gold tried in the fire. But since the accession of the present Queen, in March, 1868, greater enlargement and prosperity have come to the Church. She has favored Christianity. She has lived in the purity of married life with her husband. She, after conforming to the usages of the Church in regard to receiving new members, being examined as to the sincerity of her faith in the Lord Jesus Christ was formally received into the Church and baptized in February, 1869. In September of that year, the heathen party insisted that she should conform to the old heathen customs and worship the state idols. After taking counsel with her nobles and husband, who is Prime Minister, she resolved to take a bold step and ordered that these state idols should be publicly burnt, and declared that henceforth she would only worship the God of the Bible. By reason of the wide spread knowledge of the Bible, many of the people were prepared for this step, and they followed the royal example and burnt their household idols, and since 1869 there has been such a spread of the gospel among the people as has not been known in modern times. There is no coercion by the Rulers. The Queen and her husband give their active influence and support to the efforts to make known the gospel, but every one is free to exercise his own choice. So rapid has been the spread of the gospel, and such

wonderful manifestations of the converting power of the Holy Ghost have been given, that the present state of the churches in connection with the London Mission Society, as given in May, 1880, is as follows;—

"There are more than 250,000 people who assemble, sabbath after sabbath in the churches, to hear the preaching of the gospel. There are 70,000 persons who are the professed followers of the Lord Jesus Christ and are members of the churches. Many of them are very ignorant, many know nothing but the most elementary truths of the gospel but still they express the desire, however feebly and however imperfectly, to follow the Lord Jesus Christ. There are 890 schools with 50,000 scholars. There are now 25,535 *adults*, from this late barbarous, people, that can read; 25,365 among the children who can read: and there are 36,245 complete copies of the New Testament or of the Bible, in the hands of these readers. There are 1,142 churches. These buildings have been erected by the labors and contributions of the people themselves. And while it is not to be supposed they were all erected with a full and clear desire to worship the true God, yet, the chapels have been built by the people themselves, and they crowd into them, from week to week, to receive instruction in the knowledge of the blessed gospel."

In the review of such wonderful and unheard of changes in that Island we may well exclaim, "Behold what God has wrought." Of course, among a rude and barbarous people there is a great deal yet to be done in the way of education, and establishing Christian usages and customs. And it will be years yet before the people will abound with the fruits of a Christian civilization. But to that end every thing is moving with a wonderful rapidity; in the establishment of schools of every character, common schools for the masses, training schools for preparing teachers male and female for their common schools; schools of a higher grade for the education of the officers of government, the judges and magistrates of the people, and the education of those who are to be the Pastors and instructors of their churches. One incident that is stated in connection with a local insurrection which required the central Government to send a military force to quell it shows the extent to which Christian sentiment pervades the government. In the days of their heathenism such expeditions were attended by fearful loss of life and rapine, sometimes they killed 20,000 men and took 20,000 or 30,000 women and children prisoners. The Prime Minister, addressing the soldiers and officers sent off by this Christian Queen, six years ago said to them?

"Remember you go as Christians and not as barbarians, and you must go into that country and subdue those rebellious tribes; and you must not repeat those cruel practices of former times."

The churches in the capital met, day after day, in prayer meetings for the soldiers: subscription lists were opened for funds to buy quinine and other medicines that the soldiers might be provided for. The soldiers themselves when they encamped for the night, met for prayer, and they assembled every morning for the same object. They prayed that God would keep them from shedding blood and from pillaging the country. They arrived there, they fired not a single gun to hurt a man, they slew not a single ox, they paid for every fowl which they had, they burnt not a single village, they subdued the country, and they went back again without carnage and without capturing a single slave."—*The Chronicle of the London Missionary Society, June*, 1880.

We conclude this notice of Madagascar with the following interesting letter giving an account of the dedication of the state church.

The following statements, which record the declaration of the present Queen of Madagascar on the completion and dedication of a Christian church within the palace grounds in which the Royal Household may worship; and a statement by the Prime Minister in a written paper, in reference to the Queen's conversion to Christianity, are of surpassing interest to all the friends of the gospel. The Prime Minister read from a printed paper the words of the Queen as follows;—

"By the power of God, and the grace of the Lord Jesus Christ, I, Ranavalona Queen, Ruler of Madagascar, laid the foundation-stone of this house of prayer, on July 20th, A.D. 1869, to be a house of prayer, and praise, and service to God, the King of Kings and Lord of Lords, according to the words of S.S., in the name of Jesus Christ our Lord, who died for the sins of all people, and rose again for the justification and salvation of all who believe in and love him.

"Therefore, no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine, for ever and ever, for if any one destroy this house of prayer to God which I build, then he cannot be sovereign in this my land of Madagascar.

"In proof thereof, I herewith sign my name with my own hand, and affix the seal of my kingdom.

(Signed.) "RANAVALOMANJAKA, Queen of Madagascar."

The Prime Minister subsequently read as follows:—

"It was not through any human instrumentality that the Queen first became a Christian, but through the influence of the Word of God, blessed by the Holy Spirit; and I will show you the very Bible by which she was led to believe. The speaker then took up, from a table in front of the Queen, a much used copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said: "This Bible was in the house of Rasoherina (the Queen who succeeded Radama II and preceded the present Queen) and was considered of no importance. When Rasoherina died, the present Queen remained within the Palace, as is customary at a time of

mourning, and she took up this Bible and read it; and, as she had then a good deal of leisure at this time of sorrow, she read it frequently. That very Bible was blessed by the Spirit of God to change the mind of the Queen, and make her love the praying; and the word in Is. 55: 11 was accomplished, which says "so shall my word be which goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Soon after this, the Queen sent for the three eldest officers and told them that she was convinced that there was a God, who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her and said it was good. Some of the Pastors were sent for, and regular instruction in Christianity was given to the Queen and the Prime Minister; a service was commenced on Sundays within the Palace, attended by Her Majesty and a few of her slaves and children; and that was the beginning of the Palace Church and congregations, for which this present stone building has been erected.

"Soon after this change the time for the coronation of the young Queen came. The day before the coronation," said the Prime Minister, "my friend, Mr. Cameron and I were conversing about the canopy under which the Queen would sit at the time of coronation, and he suggested that as the Queen now believed the Bible to be the Word of God, it would be well to have some text from it put upon the canopy when she appeared before the people." The Queen was much pleased with the suggestion, and the words, "Glory to God in the highest, and on earth peace, good will to men" were placed in large letters round the canopy, and a copy of the Bible was placed upon the table beside which the Queen sat during the ceremony."

Every one will be interested in reading this account of the conversion of the Queen of Madagascar, and pray that she may long live to bless that land.

Some of the earlist efforts of the London Missionary Society to extend the gospel, were in the South Sea Islands. The Missionaries of this society were subsequently joined there by those of the Wesleyan Missionary Society, the Church Missionary Society and of those of the Presbyterians of Australia. Rev. Dr. Mullens, late the able Secretary of the London Society, who rested from his many labors while endeavoring to establish the Missions of that Society in the region which had been explored by Dr. Livingston, in Africa, gives us the summary results of the labors of these four Societies in the South Seas as follows:

"In Polynesia seven great groups of islands have all become nominally Christian: in these and their attached groups some *four hundred thousands*, including *eighty thousand communicants*, have been brought into Christ's church; these are largely under the instruction of native pastors, *paid by themselves*; and four aggressive Missions are now at work in western Polynesia, one chief element of

which is the strong force which they contain of *native* Missionaries." *The Chronology of the London Missionary Society.*

In another place. "Ecclesia" at page 558, Dr. Mullens says;—"In more than *three hundred islands* of Eastern and Southern Polynesia, the Gospel has swept heathenism entirely away. Perhaps the most remarkable successes in Polynesia are those of the Wesleyan Mission in Fiji. The Fiji Islands, *eighty in number*, contain a population of *two hundred thousand* people. Thirty years ago they were *all cannibals*, and they were cruel and degraded in the extreme. The volume written by Capt. Erskine, R.N., describes blacker horrors and vices as prevalent among them, than among any other tribes which the *Havannah* visited. But the Wesleyan Missionaries have met all the difficulties of their position with self-denial and courage. *One half* the native population is professedly Christian; *twenty two thousand* are church members: *thirty thousand* are in the schools. Cannibalism, polygamy and infanticide are fast passing away."

Dr. Mullens gives us testimony to the change wrought upon these barbarous people as follows; "The late Admiral Fitzroy, R.N., writes: 'To the exertions of the London Mission Society I for one can bear the most ample testimony, for I have seen the effects myself. I have been with the natives at the top of the mountains, when no eye was upon them but that of a stranger whom they might never see again, and the conduct of the natives of Otoheite was just as correct, they were as sincere in their morning and evening prayer, and in the manner in which they spoke of the exertions of the Missionaries among the neighboring islands as in the low country near the sea where the Missionaries resided.'

Admiral Wilkes of the U. S. Navy speaks as clearly on the same topic. He says, "The external signs of moral and religious improvement are conspicuous. Many of the natives are scrupulous in their attention to Christian duties, and are members in communion with the church. All are strict observers of the Sabbath. Nowhere, indeed, is this institution more religiously observed than in those Polynesian islands which are under Missionary influence."

One of the warmest testimonies offered to the usefulness of Missionary work, is also one of the most recent. It is given by a gentlemen who visited the Navigator's Island in H.B.M. screw steamer, *Brisk*, and may be found in the "Blackwood" of January 1868.

"We have said that the London Missionary Society has the spiritual care of the Samoan Islands. The first Missionaries were established there about thirty years ago. With what zeal and devotedness these excellent men have laboured, needs not here to be enlarged upon. With respect to the success that has attended their labours it is sufficient to say that all heathen and barbarous practices have been abolished. Christianity is firmly established; life and property *are as secure as in England*, nay, more so, as theft is almost unknown; the morals of the people have been greatly improved; a general system of education prevails; the Bible is admirably translated,

and it is in the hands of every member of the community."—Ecclcesià, pp. 560,561.

With these testimonies from Naval men to the effect of the gospel upon the people of the Islands we pass on to other fields.

It has been said by some, and it will be said again by others, that these wonderful results of Christian work have been effected among uncivilized tribes; that it was very natural and easy to effect changes upon such peoples by the introduction of the arts and comforts of civilized life; but that such efforts have failed when they have attempted to change the usages and customs of old and established nations which have a cherished form of religion, and an indigenous civilization and literature. We will not stop now to show that it is only by the preaching of the gospel that the arts of civilized life have been introduced among these barbarous tribes. We accept the challange implied in the second part of the sentence, and proceed to show, by the most unexceptionable testimony, that in just such conditions of society is the effort of Missionary work most wonderfully efficient. We proceed to notice the effect of Christian Missions in Turkey, in that land which has till now foiled the wisdom of the most astute statesmen of Europe. Under the rule of this Mohammedan power there are several subject Christian peoples who have preserved their forms of Christian faith and worship since early in the Christian era. In the long lapse of centuries these forms have become mixed with vain customs; and the peoples have lost nearly all the power of godliness.

The most numerous of these Christian peoples in the Turkish Empires are the Armenian and the Greek communities. It has been a long and persevering labor of the Missionaries of the American Board of Commissioners for Foreign Missions and of the American Presbyterian Board to disseminate true Christianity among these peoples. The first plan was to seek to do this with out separating the converts from the established communities. This plan was found impracticable, as the old form was not willing to receive the new spirit of Evangelical and Christian living. Hence it became necessary to organize those who received the gospel in its Christian simplicity into separate churches; and eventually into a Christian community recognized as "The Protestants" by the Turkish government. This community has increased in the number of its churches, in the excellence of the native Pastors, in the consistent and upright lives of the professing members, in the intelligence and general thrift of its adherents, in the number and superiority of its schools of every grade, including common schools for all classes, boarding schools

for young men and young women distinct and separate, high schools and colleges, giving full training in arts and sciences, and medical schools for scientific instruction in medicine and surgery, Theologicals Seminaries for training up native Pastors and teachers, till this community has *now* become a most important factor in the consideration of the most difficult question of European diplomacy. This, the following testimony of outside witnessses, who had the best opportunity for observing the state of the country, will *most satisfactorily show*. Mr. J. Carlisle McCoan, for many years Editor of the *Levant Herald* of Constantinople, and who had thus the fullest opportunity of becoming acquainted with the state of the Turkish Empire, in 1879, published in London, a work in two vols, entitled, Our New Protectorate; Turkey in Asia. In a chapter on the religions of the country he writes thus of the Native Protestant community.

"Although as yet the smallest of the non-musselman sects of the Empire, such a body,—the growth of less than forty years—promises to be *one of the most potent factors* in both its social and religious regeneration. The comparative simplicity of its creed and worship, and the general high standard of morality among its members, have done much to give Mohammedan observers juster views of what Christianity really is, and to abate the contempt inspired by the corrupt and spurious types of it with which only they hitherto have been familiar. The movement of which these are only some of the results, is largely due to *the fostering care of the British Embassy*, but for *the energetic protection of which* it would probably have been strangled in its birth; but its suceess is *primarily*, and in a much greater degree, due to the American Missionaries, whose "marvelous combination of piety and common sense," coupled with a zeal that in many instances has been nothing less than apostolic, has done more for the regeneration, not alone of the Armenians, but of the Empire generally, *than the efforts of all other agencies combined*." Vol. 1. *pp.* 187, 188.

In another chapter, on public instruction, he does full justice to the educational efforts of the Missions, and mentions with strong commendation the colleges at Constantinople, Harpoot, Aintab and Beirut. He speaks highly of the native Pastors of the Protestant churches.

In connection with the interest which was felt in England in regard to "the Eastern question," The London *Times* employed a special correspondent to travel through Asia Minor and report upon the condition of things in that part of the Turkish Empire. In an article by this correspondent in *The Times* for April 19th, 1879, entitled American Missionaries he writes;—

"These missionaries desire to be the friends of all, to teach and educate all, to raise all from the degraded state and superstitious atmosphere in which they live to a higher, holier, and more honorable condition. The difficulties they have to contend with are great, but

their zeal and courage remain unshaken, and through evil report and good report and disregarding many discouragements they work steadily on, devoting energies and talents, that, if employed in their own country, would lead to wealth and honor, to the service of those among whom they believe it to be their duty and privilege to labor. The people to whom these men and women are thus devoting their lives, whether Armenians, Greeks, Jews, Levantines, or Turks, are wholly occupied with an anxious, if not greedy, desire to acquire money, or the social and political influence that brings both wealth and power. A greater contrast to these people, than are the missionaries, it would be difficult to find. Receiving a small salary from the Society in America which sends them out, they are free from any suspicion of trying to increase their worldly wealth, directly or indirectly. Enthusiastic in what they consider the good cause, they devote their energies and even their lives to the education and enlightenment of the degraded races among whom they labor."

The correspondent of the *London Daily Telegraph* who was in Turkey on the same errand of observation, writes as follows;—

"These missionaries, Protestants and evangelists, to a man, have labored in Turkey for about forty years; they have stations, colleges and schools all over Asia Minor, as well as European Turkey; they proselytize, necessarily, by the fact of their giving a liberal education; yet they are left unmolested to leaven masses of the people here and there, with opinions which condemn Mahommedanism as an imposture and superstition. The reason of their immunity is on the surface. They have been peaceful, industrious and loyal; no friends of political intrigue against the Sultan and, therefore no tools of Russia; *not* patronized by the Czar under false pretences and, therefore not suspected by the Porte. They have, however, done a large amount of good in an unobtrusive way, as centers of civilizing and refining agencies, which worked for the material, as well the moral benefit of the people. The labors of these worthy men has a special interest at present, from the fact that they give a prospect of success for those reforms in Asia which English influence is bent upon accomplishing. They have *colleges*, *four* theological seminaries, *twelve* seminaries for girls, normal schools, high schools, common schools, with a present attendence of *about ten thousand pupils;* an educational and religious literature, in English, Armenian, Turkish and Arabic; and from the great central colleges of Constantinople, Aintab, Harpoot and Beirut, Missionaries are constantly issuing who evangelize districts around the provincial stations."

A writer in the *British Quarterly Review* for January 1878, devotes some sixteen pages to setting forth the results of Missionary work in Turkey. In the introduction he says;—

"In the following article we shall leave out of view the work of the religious reformation, and confine ourselves to some of the incidental and secular results of the labors in which the missionaries in Turkey have been engaged for the past half century. Our sources of information, therefore, [referring to some *twelve* volumes, the names of which were placed at the head of the article] have been ample and of the best kind. What then are some of the results of this effort of the men of the New World to introduce modern ideas and modern civilization into the very heart of the Old World? We shall endeavor to answer this question

by giving some account of what they have accomplished in the Turkish Empire in respect to the following particulars; 1. Exploration; including some notice of the Physical Geography and ethnology of the country. 2. Literature and education. 3 Medical practice; and 4. The improved condition of women."

Passing over what is said under the head of exploration we come to what is said about Literature and Education. The writer says:—

"It is but fair to mention that when the Missionaries began their work in this department, the modern press was unknown in Turkey. Not a newspaper was published in the country; there was not a school book in any one of the modern languages. We have before us a catalogue of the books, tracts, and newspapers published by them in the various languages of the Empire. We find in this list, publications in Arabic, Greek, Armenian ancient and modern, Bulgarian, Turkish, Hebrew, Spanish, and Kurdish, besides what has been issued in the European languages. Some of the books are published two or three times in the *same* language, but in a different character. When it is remembered that these books must be prepared in these different languages and dialects, and in these different characters, and so correctly, as to stand the test of the severe criticism of educated men, we can form some idea of the obstacles overcome, and the amount of labor bestowed on this department of their work. Newspapers are published at Constantinople and Beirut, in the Arabic, Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian languages. The most important contribution, however, which they have made to the literature of Turkey, is found in the accurate translations which they have made of the Christian Scriptures. These translations have been made into *four* of the important languages of the country. We refer to the modern Armenian, the Arabic, the Turkish and the Bulgarian. When we remember that these translations have all been made from the original Hebrew and Greek; and when we remember also that the translations, when put into their permanent form, have been *commended* by the best Arabic, Turkish, Bulgarian, and Armenian scholars of Turkey, we cannot refrain from expressing our high appreciation, not only, of their high scholarship, but of their persevering diligence and steadfastness of purpose: and we are convinced that generations of men yet to come will join in this commendation.

"We gather most of our information in regard to the schools from a paper issued by the U. S. Commissioner of Education. We find the schools are arranged under the following designation; 1. Common schools. 2. Girl's Boarding schools. 3. High schools for young men. 4. Theological schools. 5. Colleges and medical schools. We find that there are 11,298 scholars in 290 common schools; we find a list of 15 Boarding schools for girls. There are 6 Theological schools. The number of young men in each is small, in no case amounting to more than fifty but they are chosen from a great many, and for four years they receive the closest attention. It is not too much to say, that some of the men who give the greatest promise of usefulness in Turkey, at the present time, are graduates of these Theological Seminaries."

"In find ourselves embarrassed by the great amount of information before us in regard to the character extent, and results of this medical work in Turkey. For a long period of years, well educated physicians and surgeons from America have been quietly working in all parts of

Asiatic Turkey. These gentlemen have made extended and interesting reports in regard to the diseases of the country, the climate, the state of medical practice and their own labors. A medical college is now raising up educated native physicians to engage in practice."

"The world at large, and especially thoughtful students of social and political, as well as moral and religious questions, will watch with deep interest for the ultimate results of the efforts which the missionaries are making for the regeneration of Turkey."

Rev. Dr. Clark, the secretary of the American Board of Missions at the Missionary Conference in London, October 1878, in referring to these schools in Asiatic Turkey says :—

"At the last examination of one of the normal schools the Turkish Pasha was present and several of the high officials the Pasha made an address to those young men saying to them, "Go, forward in your studies. We shall want you in the government service ?"

He also wished that his own son might be taken into the school to be educated. The gospel is the key which is going to solve this Eastern question. It is through *the educated men*, through the sons of Turkey, of whom *we have not less than* 600 or 700 *educated in mission* schools that will be future leaders of thought, opinion and action in that land, that it is to be done. *See Report of London Conference*, p. 402.

"The action of the Berlin Congress in opening the way for the free development of the work of evangelization in the Ottoman Empire constitutes an era in the history of modern Missions. It was the recognition of the *Missionary Enterprise* on the part of the Great Powers of the world. *Freedom of religious opinion for all men*, whatever their nationality or religion, finds acknowledgement in elaborate phrase five times over in the language of the Treaty. *Report of London Confereace*, p. 114.

This recognition of the freedem of religion for all men, by the Berlin Congress, was largely the result of the efforts of the late Rev. Jos. P. Thompson, D.D., an American clergyman then resident in Berlin, who, in behalf and at the request of the American Board of Commissioners for Foreign Missions, laid before that distinguished body of diplomatists, in a memorial with accompanying documents, a statement of the work which had been done in both European and Asiatic Turkey, and the hindrances to the enlightenment and progress of the people. This memorial and the accompanying documents were received with great readiness by those distinguished members of the Congress to whom they were presented. One of them gave to Dr. Thompson, "the courteous assurance that the subject of these papers should be laid before the Congress, and added his strong conviction that a provision for religious liberty would be embodied in the new Treaty."

This expectation was realized; and Dr. Thompson was permitted to write to the Missionary Society, in whose behalf he presented the memorial,

"That the Treaty of Berlin, sanctioned by all the Great Powers of Europe, contains an express stipulation for the absolute freedom and equality of religion, in each province which has been under the consideration of the Congress." *See Missionary Herald*, September, 1878.

In consequence of this beneficent action of the Congress a time of increased prosperity and success is looked for in these provinces. It will be then more and more seen what *an important factor* these Missionary labors are when considering the future of those peoples.

We come now to consider the results of Missionary efforts in India. In commencing our remarks on this land, we invite the attention of our readers to a volume published in England by Messrs. T. Nelson and Sons entitled, The History of the Nineteenth Century, by Robert Mackenzie. He remarks,

"There are few things in human history that wear an aspect of higher *moral grandeur* than the opening of what are now our great Missions. Among the glories of the century *there is none greater than this.* All other enterprises of beneficence must yield the palm to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives *sure promise* of results the greatness of which we as yet but dimly perceive."

We now present the testimony of those who have had the best opportunity from their official positions, of knowing the results of these various instrumentalities employed by Missionaries in India.

Sir Bartle Frére, late governor of Bombay, thus presents the impressions of his personal observations; "I speak simply as to matters of experience and observation and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that whatever may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized and industrious Hindoo and Mahommedans in India is effecting changes, moral, social and political, which, for extent and rapidity of effect, are *far more extraordinary* than anything your Fathers have witnessed in modern Europe."

The following extracts are from "A statement exhibiting the moral and material progress and condition of India during the years 1871, 1872," drawn up by Clements R. Markham, Esq. Assistant Sec. to the India Office; and ordered by the House of Commons to be printed 28th April, 1873. The statements thus reads;

"The Protestant Missions of India, Burmah and Ceylon, are carried on by 35 Societies besides local agencies; and now employ the services of 606 foreign missionaries, of whom 550 are ordained. They occupy 522 principal stations, and 2500 subordinate stations.

"Apart from their special duty as public preachers and pastors, the foreign missionaries constitute a valuable body of educators: they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts, are appealed to for medical help. They have prepared hundreds of works suited both for schools and for general circulation in *the fifteen most prominent* languages of India, and in several other districts; they are the compilers of several dictionaries and grammars; they have written important works

on the native classics and systems of Philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

"The Mission presses in India are 25 in number. Between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, chiefly single books, and 8,604,033 tracts, school books, and books for general circulation. Between 1862 and 1872 they issued 3410 new works in 30 languages, and circulated 1,315,503 copies of books of Scripture, 2,376,040 school books, and 8,750,129 christian books and tracts. Last year two valuable works were brought to completion, the revision of the Bengal Bible, and the first publication of the entire Bible in Sanscrit.

"The Training Colleges for native ministers and training institutions for teachers are 815, and contain 1618 students. The training institutions for girls are 28, with 567 students. An important addition to the efforts on behalf of female education is seen in the Zenana schools and classes, which are maintained and instructed in the houses of Hindoo gentlemen. These schools have been established during the last 16 years, and now number 1300 classes, with 1997 scholars most of whom are adults. In 1872 the number in the Mission schools was 142,952.

"The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, 1621 students from these institutions passed the entrance examinations in one or other of the three Indian Universities established by the government; 513 passed the first examination in arts; 154 took the degree of B.A.; 18 took the degree of M.A., and 6 that of B.L."

[There are 10 colleges, with a full course of study of arts and sciences, in which English is used as the medium of instruction, in India, supported by different Missionary Societies of Great Britain.]

"A great increase has taken place in the number of converts the last 20 years. In 1872, the entire number in the protestant native churches in India, Burmah and Ceylon, amounted to 74,894 communicants, and the converts, young and old numbered 318,363."

After stating many indirect results of Missions, the statement published by the House of Commons closes thus;—

"The *government of India* cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell." *See Sherring's History &c.* pp. 464–68.

This statement appears to have been drawn up from full and accurate documents at the direction of the government of India by the assistant Secretary and presented by it to the British House of Commons who ordered it to be printed as an official statement of these matters in this most populous portion of the Empire. The whole thing is alike creditable to the government which makes the statement, and Missionaries of whom it is made.

There is one other testimony which we wish to present and we have done with India. There is one man whom England delighted

to honor, the late Lord Lawrence. At the outbreak of the Sepoy mutiny he was chief commissioner of the Punjab. By his firmness, wisdom and untiring energy he not only held that recently subjected Province under control, but he sent some of the best troops to help in subduing the rebellion and saving India to England. In recognition of his distinguished services the Queen appointed him Viceroy of India, and, at the expiration of his appointment, he was made a Peer of the Realm. He was fully acquainted with every part of the country. He was in the civil service from his early years. He was all through the rebellion. During the six years of his viceroyship, in connection with his knowledge of the state of the population, when he entered upon the administration of the Government, he had such an opportunity of forming a judgment in regard to the affairs of India, as no other man has had. He knew the Missionaries and their work from personal acquaintance with many of them. He was witness to the fact that during the terrible persecution the converts in India were exposed to during the rebellion, *not one of them denied the Christian faith* nor forsook the government through which blessings were coming to their native land. He was fully acquainted with all the schools, Colleges and Institutions of every kind, which the Missionaries were supporting for the elevation of the people, as well as their labors in preaching the Gospel. He also well-knew all that the government of India had done in the way of works for irrigation, the railroads then in operation, the other public works and all the Government schools and Colleges. With this full knowledge of India and its people Lord Lawrence declared,

"I believe, notwithstanding all that the English people have done to benefit that country, *the Missionaries have done more than all other agencies combined.*"

Our space will not permit us, at this time, to notice the wonderful results of Missionary efforts in Persia, Burmah, Africa and Japan. We will now only further write of these labors in China, where, in the opinion of many, their labors have been productive of so few results. Missions to China may be properly said to have commenced in 1843, after the signing of the Treaty of Nanking, in August, 1842, by which five ports were opened to the residence of merchants from Western lands. After the French Treaty, in 1844, the toleration of Christianity was granted. This is some 37 years ago. Dr. Christleib, thus writes; "In 1843 all the English and American Missionaries assembled in Hongkong and they numbered 12. In Hongkong they had 6 converts." At the present time, "there are in China," as stated in the previous number of this

journal, "some two hundred and fifty ordained Ministers laboring as Missionaries in China, most of whom are married; and there are more than sixty single ladies, beside the married ladies, laboring for the women. There are more than eighty ordained native preachers, nearly one hundred colporteurs, and about one hundred Bible women. There are about *fifteen thousand professing* Christians, who are gathered into some three hundred organized churches." In addition to these laborers and the agencies they employ, there are about a dozen Hospitals under the charge of Christian Physicians, who give gratuitous advice and medicines to tens of thousands of poor patients, year by year, thus contributing most efficiently to diffuse among this people a knowledge of the blessed Gospel of Christ which comes to relieve the miseries that mankind suffer in consequence of sin. While some consider the success of Missions in China to be very small, there are those, who are skilled in judging of the results of agencies and instrumentalities which are to effect *spiritual* results, who consider the results already *effected in China as very gratifying indeed:* and such as call for great thanksgiving to the Giver of all good. Without enlarging on this point, we may say that the Missionary work in China is with the sanction of the great Western Powers who have Treaties with this country. Great Britain and the United States of America placed in their respective Treaties the same article—nearly as follows;—"The principles of the Christian Religion, as professed by the Protestant and Roman Catholic Churches, are recognised as teaching men to do good, and to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith." The Missionaries in China have received testimonies from Foreign and Native Officials to the uprightness of their conduct and the self-denying character of their labors, such as Missionaries have received in other lands; as when, in 1858, the Chinese Government *offered* to the American Minister, the Hon. W. B. Reed, to give to Missionaries the free ingress into the country. Such testimony was recently given when the encomiums were passed upon their self-denying labors in connection with the efforts to relieve the sufferings of the people during the famine. Indeed the Missionaries in China consist of the very same class of men as their fellow Missionaries in other lands. They come from the very some institutions of learning, classical and theological, that Missionaries to other lands do. It may be, that, in a most difficult field of Missionary labor, encountering difficulties and opposition such as are not experienced in others lands, with a multitude of people to be influenced such is not found any-

where else on the face of the globe,—we have not had such a measure of success as has been enjoyed in other fields. We deeply lament that our success is not such as we have desired. We however believe that the want of visble results, in the way of nominal conversions from among the people, in the way of manifest and observable changes in the manners and heathen customs of this people, does not come from the want of devotedness on the part of the Missionaries in China to their labors, nor from the want of adaptedness in their plans of labor to effect the desired objects. We have in use all the instrumentalties used by Missionaries in the lands of which we have written; we have schools of every class except high schools and colleges; we have prepared suitable text books for schools to a limited extent, and we have in the course of preparation a more extensive series of schools books; we have translated the Christian Scriptures into the Chinese language; we have an extensive Christian literature consisting of Commentaries on many separate books of the Bible. Evidences of the Christian Religion; religious books and tracts; dictionaries and grammars, and other works to facilitate the study of this language have been prepared by Missionaries, a number of scientific books, on Anatomy and Medicine and Surgery as understood by medical men in the West, have been prepared by Medical Missionaries, and others. Converts to Christianity, while as yet spared the trial of any severe persecution, have endured, in some cases, persecution even to the endurance of death rather than deny their Saviour. We can write the names of those who were Missonaries in China, but who have entered into their rest, that would adorn the records of any Mission in the world. We will be excused for writing out the names of a few, as Morrison, Milne, Medhurst, Abeel, Boone, and Bridgeman; and among the pioneers in Medical Missions Parker, Hobson and Lockhart. The successors of these, we may say without any boasting, will compare favorably with the Missionaries to any other country.

If we are asked why the results in China are not as great as in other fields, we answer there are many reasons. 1st. The Missions in China are more recent than in other large fields. The Missions have been in Turkey 50 years. It has been 68 years since the Charter of the East India Company was altered by the British House of Commons so that the company *could not forbid* Christian Missionaries laboring in India. Missionaries had been laboring in India before this time under some restrictions. 2nd. In China we meet with *a homogeneous mass* of people, bound compactly together with such bonds of superstition and idolatry, and by tribal and family

regulations such as are not found in any other land. We have a system of education in the doctrines of a sage and teacher, whose influence is universally acknowledged and accepted, whose tablet is found in every school and college in the country, and is worshipped, day by day, by every student. We have a body of educated officials, selected from the vast multitude of students by competitive examination, located in every city, town and township in the land, who are unitedly opposed to the introduction of Christianity among the people. This body of officials is supported and encouraged in this opposition to the introduction of the gospel, by the whole number of literary and military graduates, of every degree, and by the students who attend the literary and military examinations every year. These officers, graduates and students are numbered by *the hundreds of thousands:* some of them are found in every village and hamlet; they are the men of influence and action in every neighborhood. Whereever we go we meet some of this literary class to counteract our efforts. *These* are some of the special difficulties and hindrances we meet with. But we are not discouraged, nor we are cast down. We labor on in the full assurance that we shall succeed. To attain that success we well know will cost years of *patient labor and toil.* It will cost the sacrifice of many lives. We may expect more active and virulent opposition in the future than any we have experienced in the past. We are deeply impressed with the conviction that our numbers and agencies are very inadequate to the work that is to be accomplished. This periodical has sent a call to the churches requesting them to reinforce our numbers and to afford the means of using additional agencies. It is hoped that they will respond to this call and avail of the great facilities which are now enjoyed for prosecuting labors among this people.

The object of our present writing is to address our fellow countrymen resident in China. *The China Telegraph*, of London, reports that the total foreign population in China, excluding Hongkong, is 3,814. Of these 1,953 are English, and 430 are Americans. Of the 351 foreign firms, having establishments in China, 35 are American, 49 are German and 200 are English. Besides those engaged in mercantile pursuits there are many of our countrymen in the various honorable pursuits of secular life. Some fill the high position of Ministers from their respective countries at the court of Peking, many are in the various consular services; and in the customs service of the Chinese Emperor; and many are in various other callings. We consider that all these our fellow country men are in situations in which they can render assistance in the work in which we are engaged. Many can render *very important assistance. All can give*

their sympathy and encouragement. We greatly desire this co-operation of the residents from our native lands. It is for this reason that the writer has written out so fully what are the objects and purposes of Missionary labor. For the purpose of enabling all to see that such labors are not useless and inefficient he has collected the above quoted testimonies as to the results of such labors in other lands.

Our desire, as Missionaries, is *to renovate* China. We expect to do this not by any sudden change of its customs and manners, but by disseminating among the people the knowledge of the doctrines of revealed truth as contained in the Sacred Scriptures; by establishing schools of every class from the lowest to the highest; in which shall be imparted the knowledge of western science and arts as well as of religion; by raising up from the pupils in the schools and colleges educated men who shall be fitted for every position in secular life, as well as in the Missionary work. These are objects and purposes which must commend themselves to the approval of all considerate persons desiring the welfare of their fellow men. It of course must be left to each and every one to consider wherein and how, he can best promote the good cause, whether by contributions, or by personal effort. Residents may feel assured that any and all efforts on their part to assist us will be very gladly accepted. It is much easier for you *to offer such assistance*, than it is for us to ask for it. For the words of our common Lord are of universal application, "It is more blessed to give than to receive." And however this sympathy and co-operation may be manifested in the future, we close this paper with the expression of our assurance, that the Missionary work in China will hereafter have *much more sympathy* and *co-operation* from our countrymen than it has in the past, *great and important* as that has been. We expect it to be manifested not only in the generous contributions which have, at nearly every port, sustained the expenses of the Missionary hospitals and Missionary schools; but in personal sympathy and interest in the more spiritual part of our labors; and in liberal assistance in the efforts, which we hope may be made in the near future, to establish and endow colleges for the higher education of Chinese youth of talent and intelligence in English and western science, with the *Christian Bible* as the standard text book of morals and religion. And with the expected accession to our numbers, with the additional agencies for the prosecution and enlargement of our work, and with the co-operation of our countrymen resident in this land, by the blessing of God, which alone can give success, we expect, during the next ten years, to see a great increase in the results of Missionary labor among this people.

A MISSIONARY.

MONGOLIAN METEOROLOGY.

By Hoinos.

Wind.

THE first thing that a traveller going to Mongolia meets is the wind from the plateau. The wind is from the plateau, but it receives its special character from the high ridge of hills which, rising away above the plain itself, forms the south boundary of the table land. Except in midsummer and early autumn the probabilities are that these hills are partly, at least, covered with snow and the blast from them is chilling.

Getting nearer to Mongolia, at the very foot of the great pass over which must struggle all the traffic between Mongolia and Kalgan, the traveller, himself sheltered, may sit and hear the tempest roar away high up above him, and see at no great distance from him a stream of gravel stones pour, like water, down the face of a steep cliff. The force of the wind is so great that it dislodges the gravel, and sends it hurrying downwards in a noisy current. On reaching the higher levels of the pass the whole force of the wind is felt, and if the wind be as high as it sometimes is, progression of any kind is difficult. The dust from the road comes in bitter clouds blinding and bewildering man and beast, and it is only when well clear of the pass and away down the other side towards the plain that any sensible abatement of its fury is felt.

In Mongolia itself wind is one of the commonest and most persistent phenomena. Spring, summer, autumn, and winter, day and night, wind is abundant. There *are* times, perhaps even days, where there is little or no wind, but these times are rare, these days are few and often far between. It is much more common to have consecutive days of unintermitted blowing. The prevailing direction of the wind seems to be from the north-west, but it blows from all quarters, and just as likely as not, when you have pitched your tent facing southwards a south wind will pipe up, persistently blow in at the tent door, prevent the egress of the smoke, and compel you to abandon your tent or your fire.

Of all the places in the world wind is perhaps seen to most advantage in Mongolia. There is nothing to obstruct its free range. No trees, no bushes, no houses, nothing to entangle and hinder it.

Away it goes over plain and hill running straight on, swirling round, shaking the short grass, driving clouds of dust from the roads and dried up lakes, and meeting no impediment till it falls with full fury on the quivering tent of the hapless traveller. Woe betide the tent that is not firmly pinned down when the blast comes. A good tent can stand it, but people travelling with poor tents sometimes take down their tent altogether when a great storm comes, weather it out as best they can unprotected, and set up their tent again when the weather moderates.

As to the felt tents in which Mongols live permanently, they stand the wind better. Being heavy they stand firmer, and being packed with boxes inside are not in much danger of moving. But in Mongolia there come sometimes furious whirlwinds, roaring and spinning with great velocity over the plain, and to provide against being taken up in such a phenomenon every dwelling tent is provided with a strong hair rope fastened to the highest part and stowed away handy, within reach, so that at a moments notice, when the roar is heard coming over the plain, the inmates can pull it down and hang on to it, to prevent their little foundationless house from being taken up as a man lifts a hat from a table. These ropes however are very seldom used. Occasionally a tent may be found moored down by this rope fastened to a pin driven into the tent floor, but on the other hand, in most cases these ropes are furnished with a coating of soot and smoke varnish which indicate that they have not been disturbed for months.

Spring is the great time for persistent winds, and as the cold is then still great, the cattle still weak, and no new grass yet grown, many of the animals die. But though the winds moderate, they do no stop all through May. In June even a two or three days hurricane may come along, and it is not till July and August that the atmosphere gets quiet and reliable. One of the few redeeming features of Mongolian winds is that many of them, though persistent during the day, get quiet or altogether disappear in the night. This remark of course does not apply to the more violent winds which generally hold at it night and day.

The whirlwind is a great phenomenon in Mongolia. The country is so wide and bare that the traveller can see it at great distances, and in summer time, away up about Gobe, several whirlwinds may be seen at a time, each marked by a huge prependicular column of brown sand reaching to a great height, leisurely traversing the vast plain and visible, it may be, for more than an hour before they finally disappear. The column of sand is of course not solid, but

merely of the consistency of a cloud and though in a sandy country they have a most formidable appearance, they are in most cases, in summer especially, perfectly harmless. Sometimes, though, even in summer a whirlwind of a different character may be seen, in which the column is not a thin cloud of loose sand reaching high into the air, but a great dark solid looking pillar reaching from the ground right up into low lying dark clouds.

The Mongols have a firm belief that the thunder is the voice of a dragon, and when interrogated affirm boldly having seen the dragon itself. An incredulous foreigner was once called out of his tent that he might, with his own eyes, look upon the dragon he would not believe in. Turning towards the direction pointed out sure enough there was something wonderfully like a beast's tail depending from the clouds, and as the thing moved a little hither and thither it required no great stretch of imagination to think that some great beast lay crouched in black cloud, wagging its tail which then hung through and was seen from below. The Mongol account of this phenomenon was two fold. Some said it was the dragon's tail, others, approaching nearer the real explanation, said it was not the beast's tail but the beast drawing up water. These little pendent columns of vapour, abortive water spouts, as they may be called, are frequently seen hanging from dark clouds in Mongolia and powerfully move the superstitious sensibilities of the more timid among the Mongols.

Dust

Is another phenomenon in Mongolia. At times, when the wind blows, the whole atmosphere presents a hazy appearance. Nothing at any distance is seen distinctly. The sun even looks dull. Yet there is nothing visible to cause this dimness. It is a storm of dust so fine that it is perceived only by its general effect. No dust settles on the person or clothes; it is too fine in quality and too minute in quantity for that but after all it is dust that is caught up by the wind in some far off region and carried over to Mongolia. These dust storms are very different from the dust storms that may be seen sweeping over the plain of Peking. In the latter you can see and feel the dust. Comparatively speaking they are coarse vulgar dust storms. The Mongolian dust storm is a refined phenomenon, the dusty ingredients being almost impalpable. That the atmospheric discolouration is dust admits of no doubt. After the wind ceases to blow the dust settles on the grass when, though it hardly admits of handling, it can be distinctly seen.

On one occasion in summer the rear man of a caravan shouted out "the rain is on us." There was instantly a bustle of getting on rain cloaks, all the more animated as the rain seemed very heavy, rapidly nearing, and almost up to the caravan. One old Mongol looked at it a moment, remarked "There is such a thing as red rain after all" and hurried on his cloak. A few moments more and the storm broke over the caravan, but in place of being a thunder shower, it turned out to be nothing more than the beginning of a dust storm somewhat different in its beginning from ordinary dust storms and so like rain as to deceive even the practiced eye of an old Mongol.

Rain

May be mentioned next in order. June, July and August are the rainy months in Mongolia. The seasons are not quite alike in all years, but there is seldom much rain before the middle of June, and frequently little rain after the middle of August. In this way the real rainy season of Mongolia does not extend much beyond sixty days. A rainy season of sixty days suffices for the wants of the country. If a good deal of snow falls in winter the ground retains the damp long and a shower or two seems to supply all the needs of vegetation till nearly midsumner. By the middle of August again the grass—the one Mongolian staple—needs no rain, is in fact damaged by rain. If much rain falls late in August it is no uncommon thing to hear Mongols express their dissatisfaction in language that borders closely on the irreverent. And sometimes almost no rain falls after the middle of August. Some years ago a traveller in Mongolia met with only one fall of rain and that but a slight one between the middle of August of one year and the middle of June of the next year. It is only fair, however, to state that the season referred to was exceptionally dry.

Thunder storms

Are seen to great advantage in Mongolia. The wide expanse of plain furnishes no obstacle to limit the view so that the eye can range as far, almost, as at sea, with this advantage that being on *terra firma* the spectator can look at an approaching storm without fear. In the rainy season of sixty days mentioned above a great part of the rain that falls comes in thunderstorms. It is very interesting to watch the gradual, though sometimes rapid, development of a thunder storm, and to note from what a trivial looking cloud an immense storm may arise.

If on the alert the traveller may see the storm begin to gather, may see the dark cloud swell and boil, and thus aware of its approach

make preparations and have all things ready. But more frequently the first indication noticed of a coming storm is a deafening report as of a great gun discharged over head or at no great distance. Then there is just time to run out, drive in the tent pins a little, pick up odds and ends laid out to dry in the sun, when the whole firmament catching up the battle signal, joins in the strife of the elements and in a very short time the tempest rages from horizon to horizon. These thunder storms are generally accompanied with fierce blasts of wind, and sometimes with hail.

In the summer of 1878 a spell of dry and excessively hot weather was closed by a very sudden and very fierce thunder storm, in which the wind blew so strongly that the rain seemed not to fall but to sweep past horizontally. In a few minutes the whole landscape was blotted out; nothing was to be seen but rain, nothing to be heard but the tempest. The wind, catching the corner of a tent, tore it loose and threw it back with a loud report, flinging the iron tent pin to a great distance where it was afterward found in the long grass. Later on in the same year a terrible thunder storm was witnessed on the south edge of the Mongolian plateau. A south wind had been blowing for some days and it was evident that a storm was brewing. All of a sudden the wind ceased, there was an interval of quiet when wind from the north came on driving the mist before it thick and dark. A few drops of rain then fell and the atmosphere partly cleared up. Then came a quiet afternoon and an evening so still that from the top of a hill voices in the plain could be heard quite distinctly. The clouds however above the hills around had a most threatening appearance and at dark suddenly the signal gun of the thunder storm boomed among the hills. In a few minutes the whole fury of the elements seemed to be let loose, the thunder seemed continuous and had an awe inspiring, metallic clang as it crashed in the skies and was reverberated among the echoes of the hills; the rain fell in deluges; the wind, now from this quarter now from that, drove the rain with such force on the sides of the quivering tent that it was hardly possible to hear one speak in any voice lower than a shout; the waters rushing down from the hills swept along the lower ground in roaring torrents, and the bright glare of the lightning lit up the scene of strife at intervals of only a few seconds. The storm began about 8 p.m. It was pretty well over by eleven; next morning everything looked washed and clean, and the most of the day was spent by dwellers and travellers alike in drying their soaked clothes and other possessions.

A very fine thunder storm was witnessed at another place in Mongolia in 1879. As usual a south wind had been blowing for some days supplying the materials for a storm. All things were ready and all that was wanted was a beginning. Suddenly a small cloud stepped out, as it were, among the others, assumed the lead, fired the signal gun in the shape of a moderate peal of thunder, called the rest of the clouds around it and the hurly burly was fairly started. Our caravan was on the march. We were a little ahead and had just time to fall back and get out our waterproofs when the storm was upon us. Wind, rain, hail, one by one and all together kept us lively for the rest of the march that was before us. In about an hour we arrived at the foot of a hill where were habitations and where amid the storm we set about making our camp. In a little time the storm seemed to pass aroumd the hill, and the natives came about us congratulating themselves and us that the storm was over. They had reckoned without their host. By and by the great black head of the cloud was seen looking round at us from the other side of the hill; it gradually drew nearer, and in a short time was upon us again in greatly intensified force. The first part of the storm had seemed bad enough. This was much worse. The wind was as strong as before and the rain was much heavier. In a few minutes the sloping ground was covered with a broad sheet of flowing water, and when the hail came, every hailstone as it struck the ground threw up a splash of water as when a stone is thrown into a pond. The hailstones too were large, a great many of them being as great in diameter as the thickness of an ordinary man's thumb. One icy mass was picked up consisting of a number of hailstones conglomerated into the shape of a wheel about one inch and half, or two inches in diameter. Some of the larger stones made a very sensible impression on the head and shoulders but, happily, this last was picked up, not felt in its descent.

Hailstorms seldom do much damage in Mongolia. The cattle and the grass, for the most part can stand them; but when hail storms come late in the year they inflict much damage on the crops of Chinese cultivators on the borders of Mongolia, and occasionally whole fields of crops may be seen utterly destroyed in this manner.

Temperature.

Mongolia is a cold country. It is warm sometimes but not often, nor for long at a time. In summer there are occasionally parching times of drought, there are even times when, after rain, the weather is mild and warm. But these are exceptions; even in midsummer a sunless day followed or preceded by a day of rain and

wind lowers the temperatures so that a skin coat is grateful, and travellers have spent entire summers in the Mongolia sleeping every night under a great sheep-skin blanket and not finding it at all too hot. In Mongolia the traveller should never be beyond the reach of a good great-coat. Even in the warmest time of summer the wind may pipe up. Chinamen in Mongolia seem never to part with their wadded garments. The summer in Mongolia is long in coming and goes away soon. There is only one month when water may not be seen frozen in Mongolia. That month is July, and even in July there are mornings so cold that the thermometer cannot be much if at all above freezing.

Even so late as May water frequently freezes in the basins and the pots in the tent, and in the summer of 1879, good strong ice covered a basin of water exposed outside of the tent on the night between the fourteenth and fifteenth of June. By the end of August ice may again be seen, in the morning, covering the watering troughs and pools at the wells.

If the summer is such what of the winter? The cold is intense. Inhabitants of Kalgan say the thermometer falls in Kalgan to seven or more degrees below zero of Fahrenheit. Inhabitants of Kiachta say the cold with them reaches fifty eight degrees below zero, not below freezing but below *zero* of Fahrenheit. Kalgan is in China, and lies much lower than southern Mongolia, and if we estimate Mongolia as ten or fifteen degrees colder than Kalgan the coldest for south Mongolia would be about seventeen or twenty-two below zero. Fifty-eight below zero, if not an exaggeration, is a cold seldom experienced, and probably the true statement of the greatest cold in winter in Mongolia would lie somewhere midway between the calculated twenty-two below zero for the south border, and the asserted fifty-eight below zero of the north frontier. Whatever the exact statement in degrees of the cold may be, winter lays its icy hand severely on the country and is slow to relax its grasp. On the eleventh of June in the year 1879, a traveller was startled, on looking down a well, to see something resembling a great white ox at the bottom. It turned out to be the ice of the winter not yet melted; and a few years ago, on the twenty-eighth of June, a caravan encamped at a well from which water had to be obtained by sending a man down with a hammer and an iron tent pin to quarry off pieces of ice which were brought up and melted to make tea and cook food.

Snow.

Considering the great cold and the abundant summer rains of Mongolia, it might be expected that there would be heavy falls of snow in the winter. It is not so. Snow is abundant but not deep. Three or

four inches is an ordinary fall, and the action of the wind and sun usually reduces it before another fall. Ten inches of snow is said to be very rare and to be sufficient to cause a famine. The Mongols make little or no preparation for the feeding of their cattle in winter and when ten inches of snow covers the ground starvation stares the cattle in the face. In such cases efforts are made to dig the snow around such tufts of taller grass as may be seen appearing up through the snow. But it is easy to understand that but few cattle can be saved thus and when ten inches or a foot of snow does fall it usually produces such a death among cattle that the season is remembered and talked of for eight or ten years to come. It not unfrequently happens that a moderately heavy fall of snow takes place over a limited region in which case the Mongols have to lead off their cattle to some neighbouring region where the fall has been less heavy.

Mirage

Is a phenonmeon frequently witnessed on the plains of Mongolia confined to distorting and blurring objects seen at a distance. It makes near objects seem distant; every thing affected by it seems uncertain. But this is all; such pictures of unreal landscapes as are attributed to it in more tropical regions are unknown in Mongolia.

THE FAMINE IN NORTH CHINA.

By J. Dudgeon, M.D.

THE North of China suffered severely from droughts in 1876 and 1877. The result of the first year's drought was principally felt in Shantung and that of the second over a much larger area viz., the N., of Shantung, S., of Chihli, almost the whole of Shansi part of Shensi and the North of Honan, embracing altogether a population estimated at from 15 to 25 millions for each of the above provinces. It is calculated that from $\frac{5}{10}$ to $\frac{9}{10}$ of the population perished and that over large areas. The loss as a whole is stated to be from 9½ to 13 millions. Regions outside the famine area properly so called, had also a succession of bad years, and great scarcity and dearness of provisions prevailed. I myself saw people come to our Temple at the Western Hills, near Peking, and strip the elms of their more tender leaves, and collect various grasses, which with chaff and other seeds, formed the staple food of many people, not only of

the poorest but of those who in good years, were in comfortable circumstances. The non-famine stricken area suffered chiefly by the immigration of large bodies of refugees from the famine regions. Great numbers flocked to the large cities, particularly Peking and Tientsin. We know of the sad fire which consumed some 2000 helpless women and children in the mat sheds erected for them at the latter city. Some foreigners have been inhuman enough to suppose that it was done intentionally by the officials to save themselves and the government the expense of providing for their wants. I understand that a commemorative temple has been erected by the officials on the very spot where this catastrophe occurred. Several tens of thousands found their way to the capital and were housed and fed chiefly by official and private funds in the Southern city. Soup kitchens were established in numerous places and a visit to any one of these places any morning at 8 oclock, and they were thus opened for months consecutively, would have given one a good idea of the misery that was so prevalent. I had occasion frequently in the summer of 1878 to pass through the village of Pali-chwang (8 *li* from the city on the West) and came across crowds of poor emaciated people, collecting at 8 o'clock from the country all around and concentrating on the village. Large numbers of women and children were among the mournful retinue, each carrying an earthern vessel in which to receive the daily allowance of boiled millet. The roads outside the city, on the S.W., were crowded with the poor refugees on their way from Shansi and South Chihli. Numbers of dead were daily found on the roads leading to the city from these regions, and dogs, vultures, crows and swine were often found feasting upon them. Large numbers died of sheer starvation; others whose systems had run too low, were unble to recover, and by for the largest number were struck down with typhus fever, diarrhoea and dysentery. We know that these diseases always follow in the wake of famine. Typhus fever is always more or less prevalent in China but in the spring of 1878, a wave of this disease seems to have swept over N. China and carried off thousands. From the reports that have been furnished of the relief distributors, we find, one stating that 19 per cent in his district died of starvation and 6 per cent of disease, mostly of typhus. Some villages lost all their inhabitants and close by owing to a few *mows* of wet land, another village would have but few dead. Another reports 19 per cent of the whole population as having perished. The deaths was so numerous in some places that grave pits were dug, into which on one occasion as many as 200 or 300 corpses were put within a week in the third month of the year. This would appear to

have been the most fatal period. Over these bodies a layer of earth was placed and then a layer of corpses and so on till the pit was filled up; thus reminding us of war and cholera times. All the cities of Southern Shansi seem to have been compelled to adopt this plan. The estimated loss of population from a minute investigation has been 73 p. c.; 67.61 by starvation and 3.49 by disease. In 10 villages in *Lin-fun-hsien*, Ping-yang-fu, 5525 and 291 were lost of starvation and disease respectively. The most fatal diseases were typhus and diarrhœa. Typhus was very prevalent in the 2nd and 3rd month (of 1878), which agrees with our experience at the capital. By this time the people had been reduced to the dry roots of the flag rush; those who had not stamina sufficient to stand such diet, gradually wasted away and died.

Another writes, "Few healthy people are seen. The black famine look still prevails. One sees starving people every day." One R. C. bishop in Shansi writes, "Who can estimate the people that from September, 1877, till now have died of hunger and the typhus fever. I can only say that we mourn over the loss, in these times, of over 4,000 Christians." A protestant missionary writes, "Typhus was still raging everywhere and carrying off numbers, and he calculates that about one-fifth of the population had disappeared since he was last there." Another writes, "Death by starvation and disease are most common, and in this city, *Ho-chien-fu*, the rate was very high. Every day I met individuals, often only a little child, the sole remaining member of what was formerly a large family. In some houses I entered, the whole family, the dead and dying were lying side by side, and the impure atmosphere was intolerable." Four American missionaries, who engaged in distribution, estimate the loss of population in the district in which they laboured to have been one-third caused by starvation and disease. Both small-pox and typhus prevailed. The bishop of Chihli writes, "It is impossible to estimate the diminution of the population from sickness or starvation. Perhaps we may say 10% have died from famine and 20% from typhus fever. The latter has not yet ceased." A band of Peking distributors report as follows: "In 18 villages in the *Nan-kung-hsien* out of 1958 families, 685 died from starvation, and 358 from disease. The loss from the above causes, including 740 who emigrated is equal to about 20% of the population—that is for this year alone." A R. C. missionary in Shantung writes, "Not many died of starvation but many died of typhus, and the mortality still continues; he believes it is the distress that is the cause of the fatal typhus; many children of both sexes and especially orphans were received, whose parents died of typhus after

having been emaciated by hunger." Another R.C. missionary from the same province writes, "Died of typhus as far as I know, 4,000 at least; only a few died of hunger." In the Tientsin report it is said, "Typhus fever was rampant, and in the villages of *Ta-chih-pu*, set apart for the reception of the destitute, it was not an uncommon event for from 400 to 600 wretches to die in a single night after the setting in of the cold weather." Cannibalism is testified to by several, and there can be no doubt of its existence in these times of extremity. It seems to have been confined to Shansi, and nothing of this revolting character is reported from either Chihli or Shantung.

We have had a very full and exhaustive report of this great famine as presented in the reports of the Shanghai and Tientsin Relief Committee, and in the publication of the letters of the distributors of the fund. The Peking Committee did not issue a report and as a record of the work done, it is much to be regretted. The principal object of the publication of the pamphlet by the Shanghai Committee was to show how, where, and to what extent the funds were applied. A set of questions was prepared bearing (1) on the amount distributed; (2) the number of individuals and families relieved; (3) the nature of the relief continuous or sporadic; (4) the places; (5) native assistance; (6) present prospects of the different localities as to (1°) rain-fall; (2°) quantities of grain for sowing and facilities for purchasing the same; (3°) price of grain and articles of food; (4°) probable loss of population by (*a*) emigration, (*b*) starvation and (*c*) disease; (7) existence or non-existence of cannibalism; (8) amount of money required to keep up present relief until the autumn harvest; (9) the appreciation of the efforts at relief by the non-recipient residents; (10) whither the emigrants have gone; and (11) your plan of relief. In a medical point of view No. 6, b, c, 7 and 11, are of most interest, and they are those from which we have drawn our statement. The missionaries and others who engaged in the work, did so from feelings of philanthropy and good-will; the area and the work were enormous and more than sufficient to tax all their efforts, time and strength. It would hardly have been fair to have required extra work from such self-denying volunteers, with the view of throwing more light upon the famine and the best means of averting or meeting these in future. More information of a sanitary, medical and economic character, etc., would have been useful. Facts require to be carefully collected and observations recorded. Such information as we require is not to be gained by rapid visits, made at intervals, but is the outcome of the experience and knowledge of skilled observers who live among the famine stricken populations, and who, day by day, week by week, and

month by month, note the effects of insufficiency of food, all the symptoms of failing nutrition and the stealthy but certain approach of those diseases and deaths due to chronic starvation. During a famine it is this that slays its thousands for every victim starved to death by absolute deprivation of food. The collection of such information is of course much easier of accomplishment in a country like India than in China, but still there are so many Roman Catholic and Protestant residents in the interior, that a great many more facts bearing on the effects of food, dearth, the social habits and mode of life of the Chinese poor, might be collected. It would be interesting to know something of the food, labour and wages in non-famine times; if the diet of the people is as simple as is generally supposed; what the staple food of the population is; whether it is millet, or are rice and flour also largely partaken of; were religious scruples observed by any in regard to eating, for example, cow's flesh; what are the general and special diseases of famine. We have absolutely nothing on the early indications of chronic insufficiency of food, such as anæmia and undue waste of tissue. The late famine must have been a splendid opportunity for observing not the tissues primarily affected, such as the fatty and cellular, but the extreme signs of chronic starvation as affecting the muscular and other structures of the body. It is hoped that the publication of this paper may yet lead some of the distributors to furnish articles on some of these subjects. In several cases which appeared at the hospital, patients from Ho-chien-fu, there was that unequivocal and almost universal sign of chronic starvation, flattening of the nates—the buttocks from being round became flat with the trunk, muscles atrophied and the joint projected, like hand knots. The mucus membrane of the alimentary tract shares in this wasting, and those agencies and structures engaged in the absorption of nutriment from food also waste away, and when these changes are carried to such a degree as to affect digestion and assimilation of food, the danger to life is of course enormously increased. These fatal changes are slow and insidious, and neither patient nor spectator may have noticed them. From the results of careful examination in the Madras Famine of 1876, 1877, to a review of which in its sanitary and medical aspect I am indebted for some of the present views, it was proved that "the body gradually wastes from an average of say 115 lb for men and 95 to 100 for women, down to 77 lb and 61 lb respectively at the time of death." And it is added "Experience in thousands of cases in our relief hospital, shows how futile are the efforts to deal with the effects of famine where the people have been permitted to waste away. Public

money spent on comfort for the sick, while soothing the path to the grave, was entirely wasted so far as a restoration to health was concerned. The only economical application of state funds in famine times is in the early help of the able-bodied poor to maintain their vigour, and the mode of accomplishing this end is a task demanding the exercise of the highest qualities of famine administrators." These are pregnant words. In the report of the Shanghai Committee there is an entire absence of any reference to this important aspect of the subject. The Committee existed it may be said, simply to pay out monies forwarded to them: the distributors were men who volunteered to distribute the money to the best of their judgment. The last question (No. 11) has reference to the plan of relief and suggestions are asked, for extending the usefulness of the relief funds. In the report we find the nature of the relief described thus, "That we continue relief to the old people and helpless orphans, at least until they receive their strength." Another writes, "To take up villages round a chosen centre and visit them periodically, as funds and strength permit, only widening effective relief, and to proportion relief to what seem to be in present need. Not to attempt anything like support, but simply so to supplement the resources of the people as to make existence possible." Another writes, "I prefer systematic and periodical help to ascertained cases of distress in a given district, as long as the famine lasts." A R. C. missionary writes, "Our plan has been to seek the head-men of each village, and get from them a list of the persons in distress. The heads of the distressed families got relief to last for two months, and at the end of that time relief was repeated according to need, opium smokers excluded; but in several cases the wives and children of smokers received some relief because they were really in fearful distress. The above are the only passages bearing on this subject. The distributors were guided by the depth of poverty. One writes of his plan of assembling the people of a village together and thus relieving several villages in one day and referring to times when speed is essential such as when the poor are dying off in great numbers daily. Another writes, "to aid only as many as our means would enable as to carry through and to save life, hence they were only to be assisted not supported."

Further the report does not speak of the result of the relief extended, whether any of those who died later, and what percentage, had obtained relief. In Shantung, Chihli, and in districts of Shansi, it ought to be no very difficult task for the missionaries who are labouring there, or who have stations there which are frequently visited, to obtain from the head-men of the villages relieved, some notion of the

result of the relief, what percentage of the people died even after the relief and how many are still alive; of what disease they died, and how long after relief had been extended to them. We know how much money was spent, we have had tragic accounts of the misery and suffering endured, it would be pleasant to know something of the results of the administration of the relief. I do not make these remarks in any censorious spirit, but simply to impress upon the reader the utter futility of saving life among the famine stricken after the system has suffered a certain amount of atrophy. The force of the observation was terribly impressed upon my own mind from what I saw of the condition of the poor refugees. Of course we all know how difficult it is in the presence of poverty, suffering and death to withhold assistance. The distributors deserve our warmest gratitude and that of the Chinese for unsparing efforts to save life and alleviate misery. Not a few of them laid down their lives or took them in their hands, in attempting to save strangers and aliens. The extent and severity of the famine made it a task almost superhuman and beyond the power of men or Government to relieve. All did a noble work and the approval of their own consciences must in most cases be their only reward. From a perusal of the reports one rises with the conviction that the distributors—although there was the entire absence of organization and plan, and little or no experience to guide them—administered the large funds entrusted to them with great discretion, being most careful, prudent and pains-taking in the selection of needy cases and in doing everything to prevent deception and squeezing on the part of those Chinese connected with the work. It is said, on the whole, the money reached and relieved those for whom it was intended.

In the Madras report referring to the effects upon the nervous system, it is said "That the dullness, the apathy, the unfitness for labour and the unwillingness to use the smallest exertion to better their condition, so often shewn by the famine stricken, are a part and parcel of the disease of chronic starvation." This state is too often ascribed to idleness or obstinacy.

Other consequences of prolonged privation are also of interest and importance, such as scorbutic affections, disorders of alimentary canal, famine skin, arrest of growth and development, retardation of puberty, diminished fertility of population, and so on. It would be curious to know what effect it has had on the pigmentation of the hair—the usual change being from black to red, auburn, yellow or straw colour. This is owing of course to the pigment cells becoming atrophied, and the ends of the hair, and sometimes the whole length

assuming the above tints. The disastrous effect of chronic starvation on the reproductive system is of serious moment as affecting population, and we should look with interest to observe some statement of the number of children born in such families before and after the famine. Another important question is, are the ordinary causes of mortality such as cholera, small-pox and fevers aggravated either by the depraved condition of health and lowering of vitality from bodily wasting, or by the circumstances of the food dearth bringing the people under peculiar insanitary conditions. The reason of such an investigation is obvious, as much of the mortality in such times is apt to be attributed to disease and not to famine. Such mortality returns are therefore apt to be under-estimated. The tendency on the part of distributors, committees, or government engaged in relief, is to make out that their system of relief was a success. It will readily be admitted that in famine periods, the effects of the ordinary endemic and epidemic diseases should be intensified; food deficient, water filthy, cleanliness and ventilation not attended to, and so an epidemic, say of cholera as in India, would be greatly exaggerated and famine diarrhœa would be apt to be classed as cholera. In the famines of N. and S. India there was a marked absence of fevers. After the rains, however, set in, large numbers of the famine stricken were carried off by malarious fevers. It is remarkable that in S. India no relapsing or other contagious fever was observed during the famine. The experience of N. China is I believe quite the reverse. Typhus fever, if not relapsing fever, existing during the winter and early spring, and in the autumn after the heavy rains intermittent fever largely prevailed, in this last respect agreeing with India. We want more light thrown on this point. In India thousands of the half-starved survivors of the worst period of the famine fell-victims to fever of malarious type and origin. The best medical authorities of India say that the mortality due to cholera, fever, etc., cannot be separated from famine mortality during famine times. Such diseases cannot be considered as something apart from and uninfluenced by food dearth. This will be readily admitted when we compare the mortality within and without a famine area, which are so different, the proportion being 300 or 400 p.c. above the usual average in a famine area without any excess of mortality occurring outside the famine districts. The result of a census of selected areas in the famine districts directed to be taken by the Indian Government showed that at the close of the famine from 20 to 25 p.c. of the population of affected areas were amissing, and that in the Madras Presidency alone, the loss has amounted to more than 3 millions. The result of the Indian

report is "to demonstrate that chronic insufficiency of food gives rise to diseased conditions that are more fatal in their effects than all the pestilential disorders that have ever afflicted the human race, and thus to bring home to the comprehension of famine administrators, that chronic starvation is one of the most terrible disasters that can happen to any people."

MISSION WORK IN CENTRAL SHANTUNG.

By John L. Nevius.

DURING the last four years, above 50 Mission out-stations have been established in Central Shantung, mostly in the district cities of *Ching-cheu-fu*. They have connected with them about 500 church members, and nearly as many more applicants for baptism. The work in this field has had from the beginning some features of peculiar interest; and the methods adopted have been in some respects different from those made use of in other parts of China. It is the object of this paper to speak briefly of the history of these out-stations; and of their present condition, and future prospects.

The work of the Roman Catholic Missions in Chi-nan-fu and other parts of the province had given some general notion of Christianity to the people of this whole region; though the Roman Catholics had no churches established in, and had given little special attention to, the particular locality of which this letter treats.

The first Protestant Missionaries who visited this region, were Messrs. Mateer and Corbett of the American Presbyterian Board. They came here on a book-selling tour in the spring of 1866, and found the people peculiarly accessible and interesting. A man named Chin who obtained Christian books on this visit, came to Chefoo three years afterwards seeking for further instruction; was baptized by Mr. Corbett, and returned to his home.

In 1867 a man named *Liu-mung-fah* living 20 *li* North of Ching-cheu-fu, came to Chefoo on business, was brought under Christian influence, and baptized by Mr. Corbett, after which he returned home.

A few years afterward the Presbyterian Mission established itself in Chi-nan-fu, and its members in travelling between Chefoo and that City, took occasion in passing, to visit, instruct and encourage these two isolated Christians.

This part of the province received several visits also from Mr. Lilley, of the Scotch Bible Society, and from Dr. and Mrs. Williamson and Dr. Henderson of the Scotch U. P. Society; and Mr. McIntyre

of that Mission took up his residence in the city of *We-hien*, and was soon widely known in the whole adjacent region. By these different agencies, a large amount of preparatory work was accomplished along the main artery of travel, between Chefoo and Chi-nan-fu, and more especially in We-hien and Ching-cheu-fu.

In the meantime the writer, who commenced regular and extensive itinerations in the Central and Southern parts of the Province in 1872, had extended this itinerating work as far towards the North-west as Ching-cheu-fu.

In 1874, Mr. Richard of the English Baptist Mission who had been seeking for a favorable place of settlement, fixed upon Ching-cheu-fu, and took up his residence there. Cases of special interest presented themselves almost from the first, mostly in the country. A little company of inquirers was collected who assembled every Sunday for worship in the house of *Liu-mung-fah*. In 1876, Mr. Richard had baptized about 10 converts.

The famine which began in 1876 and reached its intensity in 1877, while it was the occasion in the end of the advancement of the missionary work, gave a temporary check to it. Mr. Richard, who was already on the ground, gave the first premonition in 1876 of the fearful distress and m rtality which might be expected the next spring. He was also with the help. of his colleague Mr. Jones one of the largest and most successful of the famine distributors. While he carried on the work of distribution on the North-western side of the Ching-cheu-fu famine region, the writer had the privilege of engaging in the same work from another centre established on the South-east side, the work from these two centres almost covering the intervening region. More than $20,000 were distributed. Not less than 70,000 persons, received aid more or less, nearly 20,000 of them regularly for about two months. The relief came just when it was most needed; a special providence seemed to attend the work of distribution, and it accomplished more in relieving suffering and saving life than could at first have been anticipated. The effect produced upon the people generally was most favorable. Prejudices were softened; missionaries obtained as it were a new introduction to the people, and were regarded by them, (not simply those who received aid, but the people generally) in a new light; and those who were interested in the truth were encouraged to come out boldly and indentify themselves with us. Difficulties, opposition, and persecution have attended the work as elsewhere, but they have no doubt been modified and rendered less formidable.

After the famine, the interest in Christianity extended rapidly. At the close of 1878 the Baptist Mission, which when Mr. Richard

went to Shansi, was left in the hand of Mr. Jones, numbered 20 out-stations. Baptized Christians and inquirers were also found meeting together for the study of the Scriptures and Christian worship in twelve points on the itinerating district mentioned above.

In the summer of 1879, Mr. Corbett, who had for more than 10 years left his two Church members to be cared for by others, and had proposed to hand over Liu-mung-fah to his Baptist brethren, was induced to go to that field by the urgent solicitations of his two Church members and others connected with them. The result was that Presbyterian stations were organized in the neighborhoods where these two converts reside. In connection with these stations, and one at Lo-ngan, and another at We-hsien, about 50 adults have been baptized during the last year.

These Mission stations, as will be seen above, had their origin in distinct and independent enterprises. It was the purpose of those in charge of them, to carry on their work separately in different fields. The stations, however, have now become in some points coterminous, and in others they have overlapped.

Each of these three groups of stations has its own characteristic features, but they together constitute in many respects one work, presenting many points of resemblance and identity. This is due to their existing among the same general class of people; these being influenced in the same way by the famine work; and then being carried on by those whose plans and methods are in many respects similar. Free consultation, and cordial cooperation have characterized the work thus far, and will we trust continue to do so. But the limits of this paper will not allow of anything further in the way of history.

The methods which have been employed in carrying on the work may be presented as follow :—

I. *The Voluntary System.*—The most important nature of this work is the introducing in the place of what may be called the "employment system," another which may be called the "voluntary system." We are all of the opinion that many Christians have been employed in time past whose influence for good would have been much greater if they had been left in the calling wherein they were called; and that their being employed has been in many cases an injury to themselves, to the stations with which they have been connected, and to the cause of Christ at large. No slight difficulties have been encountered in repressing desires and efforts towards getting places, and establishing new precedents, and building on new foundations.

The amount of mission money expended in carrying on these 50 out-stations is about $500.00 or an average $10.00 for each. Of the 300 Baptist converts from this field, only three are in regular employment on salaries of about $4.00 per month. In the itinerating region occupied by the writer, which is a circuit of more than 1000 *li*, one of the 150 converts from the field is in mission employ, on a salary of about $3.00 per month. In Mr. Corbett's field two of the native converts are employed on the same salary, $3.00.

In the whole region there are no resident native preachers paid by the Mission and in charge of an out-station, or a few adjacent out-stations. The aggressive work among the heathen; the instruction of inquirers and church members in the stations, and the conducting of worship on Sunday, are for the most part attended to voluntarily by the Christians in the different stations; the work of paid laborers, being as a rule that of general supervision. But it may be well to speak of the character and work of these paid laborers more particularly.

II. *Paid laborers.*—The Baptist Mission, besides the three natives from the field mentioned above have one native laborer, pastor Chen, a native of Nanking, who was baptized more than 15 years ago. His salary was fixed according to the rules generally prevailing in China, before the missionaries now in charge came to the field. He lives on the ground and has the charge of more than 20 stations committed to his care, the work of the foreign missionary so far as these stations are concerned being principally advisory.

In Mr. Corbett's part of the field, besides the two natives mentioned above, a native elder from Chefoo, or a colporteur renders occasional assistance.

In the field occupied by the writer, one man from another part of the province is employed as a letter messenger and general helper, on a salary of $4.00 a month, which includes his travelling expenses. One or two other laborers will probably soon be added from the field to be similarly employed, and on the same wages.

The work of these general agents or helpers, whether taken from the field or from other places, numbering in all eight persons, consists in travelling from station to station; stimulating, instructing, and directing the leaders or heads of those stations; conducting service where they may be; giving what instruction they can to converts and inquirers; and also seeking out and instructing interested persons in new places.

It should be added here that other church members are occasionally used for special missions or services, their expenses simply being

paid. In the Baptist part of the field it is a rule never to employ them in their own country.

III. *The means by which converts have been brought to the knowledge of the truth.*—Very little has been done in this field in the way of street preaching, either by paid native agents, or foreign missionaries. Very few conversions, if any, can be traced directly to the reading of Christian books. The work has been accomplished by efforts to influence individuals, and especially such as seemed predisposed to the reception of the truth, rather than by labors directed to the masses indiscriminately. Great pains has been taken to convince the people that we are really interested in them, and desire their good. Prominent among the means used to effect this end, may be mentioned the dispensing of medicines, principally by Mr. Richard and Mr. Jones; and the famine relief. At first a few individuals were won to Christ, and afterwards, through them, on this voluntary principle, the work has spread from family to family and from village to village.

The converts include persons from almost every class of society. Very few, in fact hardly any, received aid from the famine relief. A considerable proportion of them belong to religious sects proscribed by the government, and were, there is reason to believe, sincere seekers after the truth. Nearly half of them are women.

IV. *Places of worship.*—These are all supplied by the natives themselves. They are in many cases a room in a native Christian's house; in other cases a place rented for the purpose. There is little to distinguish them from ordinary rooms in dwelling houses, though as a rule they are larger, and show efforts towards cleanliness and ornamentation. The walls are generally covered with scrolls, Scripture mottoes, maps &c. These simple places of worship answer every purpose in this initiatory stage of the work, and we think our comparative immunity from mob violence which is often directed against the chapel, is due to the fact that there are no distinctive chapel buildings.

V. *Sunday services.*—The services differ very little from those held in other out-stations in China. Sometimes they are conducted by a trained catechist or preacher from abroad, but as a rule by the native Christians themselves. Special attention is given by the foreign missionary or native pastor in charge to instructing one or more of the more intelligent and earnest church members in each station, who is charged with the teaching and general supervision of the rest, and also on ordinary occasions conducts the religious services. In most of these stations the singing will compare favorably with singing

among native Christians elsewhere. In places where there is no one found who can lead an extempore service to edification, forms of prayer and worship are made use of, taken principally from the prayer book of the Church of England.

VI. *The way in which the native Christians are taught.*—The duty is inculcated in those out-stations of all church members being learners and teachers at the same time. The foreign missionary or native pastor teaches the leaders or heads of the stations, and they teach the rest, and in general each one communicates what he or she knows to others less instructed. In the Baptist churches these leaders are collected together every month for receiving a day's instruction, and have lessons assigned to them for study, to be examined in at the next meeting. In the Presbyterian stations these leaders meet in Chefoo once or twice a year, where they spend from one to three months engaged exclusively in the study of the Scriptures and learning to sing, only such come as are selected and invited, and they receive board and lodgings while engaged in study. Inquirers have put in their hand a catechism, some portion of the Scriptures, a hymn book, and forms of prayer, which they are to study, and upon which they are examined preparatory to baptism. Church members are expected to continue the study of the Scriptures, or manuals prepared for them, and are examined as to their progress in study whenever the missionary or native helper visits them.

VII. *Organization.*—As yet no churches have been formally organized. The Baptist churches are modeled somewhat after the native religious societies, the members of which acknowledge their allegiance to their *Shi-fu* (the person from whom they at first received instruction and regard as their teacher). Unity is given to the work by these leaders being organized into a kind of Presbytery, which has a general supervision and control over the whole body.

In the Presbyterian churches which are younger and less, mature, it is not thought to be prudent to select and ordain elders until the characters of the church members are more thoroughly tried. For the present all business, including the admission and exclusion of church members is attended to by the missionary, in consultation with the whole body of the converts, or with those most prominent and influential among them. The idea is to make all take a personal interest and responsibility in anything pertaining to the church. In this initial stage of the church's development, it is our object to follow the leadings of God's providence; not to introduce machinery when it is not needed; and not to apply foreign methods adapted to a different state of things, to those who are not yet prepared for them.

VIII. *Probation of inquirers and discipline.*—Inquirers are kept on probation previous to baptism, not less than six months, this period being lengthened in the cases of those addicted to opium-smoking, drunkenness and gambling. During the months of probation the inquirers are expected to be earnest in study and to perform all Christian duties the same as church members. If there is reason to doubt their sincerity, their time of probation is extended. Cases requiring discipline are attended to promptly. The observance of the Sabbath, according to the commandment as interpreted by our Saviour, is urged upon all, and the public sentiment and practice on this subject among the Christians is encouraging. The number of persons excluded yearly is not more than 3 per cent. A considerable proportion of them seem to have cherished from the first the expectation of remunerative employment in the church. When we have convinced the church members by our practice that no one will be paid for preaching the gospel who does not preach without pay as he has opportunity, and that employment by the church means earnest work and not a high salary, we hope that the number of cases of discipline will be considerably diminished.

IX. *Contributions for benevolent purposes.*—In contributing of their means for the support and spread of the gospel a few have manifested a liberality most commendable. In the Baptist churches, besides supplying and furnishing their own chapel, the Christians, after they are received into the church, buy their books, and some of them contribute money for printing books for distribution to others. On the other hand we find not a few who are very slow to contribute to any benevolent object. More instruction is needed on this subject, and especially suitable objects calculated to command confidence and excite interest. Our hope is that when suitable native pastors are trained, the native churches will be ready to support them.

In one respect the liberality of these church members is excessive, and we are obliged to use our influence to restrain it. In addition to exercising hospitality towards persons coming from a distance to witness Christian worship and inquire about the truth, which, of course, we encourage, persons connected with the stations as regular worshippers are also invited to remain to dinner, and accept the invitation. This involves a very heavy tax on the person entertaining, and we discourage the practice as an abuse likely to result in great injury to the church. A very pleasant feature in the Baptist churches, is the observing the Lord's Supper in different villages in rotation, and the Christians of each village entertaining those present in turn.

X. *The aggressive character of these churches.*—Most of these churches have a marked aggressive influence. As a rule both men and women regard it not only as a duty but a privilege to use their best efforts to induce all under their influence to embrace Christianity. By this means the knowledge of the gospel is spreading, and new points of interest are constantly added. A marked advance is also noticeable in Christian knowledge. Of those who can read, some are advancing rapidly in their studies, with very little oral instruction. Not a few women as well as illiterate men have learned to read the Scriptures, and old women who could not learn to read, have learned to repeat many precious portions of Scripture, and many of them to sing hymns. The change in the lives of some has been such as to excite the astonishment of heathen neighbors, and to present before them a powerful argument for the truth and the power of the gospel.

We all feel that the plan of work given above will need considerable modification to suit it to a more advanced state of development in these infant churches. What further steps will be taken in the organization of the churches, and the training of native helpers, are subjects for future determination.

We occasionally hear very cheering news of the work of our brethren from Tientsin, in the north western part of the province, but we and the natives with us have only very general information as to the present condition of the stations there, and the manner in which the work is conducted.

ARE WE PROGRESSING?

A paper read before a Missionary Conference, February, 1880.

By Rev. J. C. Edge.

I DO not limit this enquiry to our own neighbourhood, nor do I intend to use the word "progress" in a restricted sense. Stated broadly the enquiry will run thus: For many years there has been a succession of labourers, much money has been spent, and many varied plans of usefulness have been carried out. Is the result at all commensurate with the outlay of men, money, and talent?

I hold that this enquiry is both legitimate and useful. Some I know think differently. It has been said that ordinary canons of criticism must not be applied to the work of Christian Missionaries. We must labor on, whether we are successful or unsuccessful. We must continue to preach, whether men listen to us or not. We must teach even if our schools are empty, books must be made though none read them, we must distribute books though we force them into

unwilling hands, or throw them broad-cast to the four winds of heaven. Statements like these have often been made. They doubtless express the convictions of some devout intelligences. But what do they mean? If my weapons of war are blunted or broken, if my ammunition is expended, and I am forced back behind my own battlements, I can still throw stones at the enemy, but I shall never conquer him in this way. The question is—"How far have we advanced into the enemy's country? How many towns have we captured? How many prisoners are there?" Is it any answer or is there at least any satisfaction to hear in reply, "We are throwing stones that don't hurt—the foe laughs at us, but we continue to throw—and will do so for ever?"

I have said the enquiry I have opened is legitimate and useful, I go farther and contend that it is absolutely necessary. Take one glance at the Christians of to-day, what do you see. There is coming up on every side a dark heavy cloud that threatens to envelope as all. Scepticism is the order of the day. It is no longer a single article of Faith, or a solitary Church that is challenged, but Christianity from its origin to its culmination is assailed as it has never been assailed before in any period of history, and not Christianity alone, but the character—the influence on man—the very existence of a God is denounced in the most unmeasured terms. Now my friends, we are here in this land to preach, to recommend the doctrines of Christianity to the Chinese, our experience if carefully and honestly related becomes intensely interesting and valuable.

We are not in the reserve, but in the vanguard of the army, the spirit of Christianity is seen in our efforts, the Church of Christ points to the Mission field for one proof of its divinity. We must be ready to show to the world what is being accomplished in Christ's name in this land. Let us for the nonce range ourselves with the critics. We will try to see ourselves as others see us. I will try to give expression to some of the comments of the day on mission work among the heathen, and what I fail to see or say will doubtless be better said by others in the conversation that will follow the reading of this paper.

We are told those who take any interest in the work of Missions are roughly divided into two large classes. There are the enthusiastic admirers and supporters of the Missionary body, those who send us here and to whom we send accounts of our doings, the members of the churches at home and their friends; and on the other hand, the sceptics. I do not mean here sceptics in religion merely, but some who are professedly religious men who still do not believe

firmly in Christian agency among heathen people. The sceptics then, the indifferent, who see little or no power in religion either over men's hearts or lives, and the still larger class who vote the Missionary an obstruction and his work a gigantic fraud. Amongst our friends and acquaintances in the east, we find some who represent all these classes, we meet them on shipboard as we travel here, and many of our highest enchantments are often rudely dissolved before we set foot in China. We hear them in some social gatherings, we see their hand in the newspapers; and help and hindrance, encouragement and disheartenment come to us who are Missionaries from different sources so long as we live and labour among the people of China. I think you will all admit this.

I shall not seek to represent the first of the two classes of critics, we all know what our friends think of us. It would not be good for us to meditate on the glowing eulogies of earnest souls at home, but I may remark here that the great mass of Christian thinkers are with us still. These have the work of the Missionary more plainly before them than the fleeting generations of colonists can possibly have, and they believe still in the Missionary and in his work.

But the sceptics, and our opponents must now be heard. For the present I merge myself and them. It is said then, we claim to be the messengers of God, to the creatures of God. We come here to promote the welfare of the people of China. The work we do is indispensable to the happiness of the people. We have a message for them of absolute truth. If the message is not delivered, if the work is not done, the greatest woe will be the lot of the people, and eternal reproach will be on us. Behind us is supernatural power, the will of the people is under the influence of the Deity. It is the will of God that none should perish. We are sent of God to do his will. We live charmed lives, special providences are given us. It is not left to us to convince men by reasoning with them, but power from above is bestowed, and is exerted whenever a native of China becomes a true convert. This is a representation of our own profession, made not always in the same language but continually present in the minds of men. Follow on from this and see what results are quoted. The people of China, as a whole, will have nothing to do with us, a few follow the Missionary, and these few are more or less influenced by hope of gain. At the best, they are but a slight improvement on their heathen neighbours. They take little interest in the word which is theirs as well as ours. They must be coaxed and threatened or they will do nothing.

The missionaries it is said are divided into three classes, the studious, the enthusiasts, and the idlers. The first of these are the explorers of Chinese literature, they make books and thus apologize for their presence here; the second are indifferent to the thoughts, unmerciful to the prejudices of the people, expound the narrowest of creeds, and riding rough shod over their followers seek to mould them into the most unsightly of fashions; the third are neither seen nor heard of. They but dream their lives away in ease and contentment. Summarized thus, we are practically failures as missionaries, our work of evangelizing China is not begun, the main of the people reject us, our few followers are untrustworthy, and worthless. This is our indictment. But it is not yet complete. Closely connected with these statements that concern ourselves are other statements, arguments draw from our numbers, and from the amount of interest in our work shown by Christian communities at home. Let us glance briefly at these. It is assumed, assumed fairly I think, that Missionary Societies do their utmost to maintain an efficient staff of missionaries; their resources indicate the willingness and the ability of the various churches to contribute men and money to the missionary cause.

It a stated in every missionary appeal that missionary enterprise is the great work, the divinely appointed work of Christian men and women in every age and of every tongue. We are the crusaders fighting against the usurpers of our masters dominions. We ought not to rest till all the nations acknowledge our God and his Christ; every minister of a Christian church should be fired with zeal in this great work; churches should pour out their treasures in the sacred cause and we must advance unceasing and unwavering till the day is finally won.

But now what are the facts, do they prove sustained interest by the churches in the work of Missions or is it true that hope has died out, and the work has lost its charm for men.

I must refer to Statistics here, and I can speak much more certainly of my own Society than of any other. In the year 1842, the London Missionary Society had fourteen Missionaries to China. In 1879, we had twenty, an increase of six you perceive, or adding three lady Missionaries, there are twenty-three all told. But then in 1858, we had sunk from the fourteen of 1842 to eleven only. In 1859, nine. In that year, six new Missionaries arrived in China making the number fifteen. Well the result of it all is that from 1842, till this day the London Mission has increased its staff from fourteen to twenty-three. An increase of nine in thirty-eight years. Some have died—some have retired—and the sum total is what I have told you.

I cannot speak with as much certainty of other Missions. I have not been able to find nominal lists of Missionaries for past years to compare them with that for last year. But I believe I am right when I say that having a certain number of men in the field, the various Missionary Societies have only succeeded in maintaining that number. In Canton certainly there have not been any remarkable additions to the staff. Sometimes one Society has been for a time, like the London Mission at present, strong in numbers in this city, but generally the retirements have equalled the additions. It is the same with the Presbyterian Mission, and I think has been with the Wesleyan Mission. It is also true that some Missions have withdrawn after years of work. Let us frankly admit these facts, and let me add one word before I leave this branch of my subject. If we compare the visible results of the working of the different Societies in this neighbourhood I have reason to believe, we shall find that all are in nearly the same position. Some hundreds of the natives have joined our ranks, but many of them are scattered now. Whatever criticism is passed, is passed upon all. We are one in our work. We are one in our apology if indeed we need make any apology for our continued existence and work in this land.

But, now let us see what is to be said on our own side, what reason have we for an affirmative answer to the questions I have proposed in this paper.

In dealing with criticism that for brevity's sake we may call hostile criticisms two classes of objections must be carefully distinguished. These may be styled in brief, Anti-Christian, and Anti-Missionary. Let me explain. We profess to work on Christian methods and with Christian aims. We do not dissent from the Church of Christ. We claim no new revelation as to the object, we are to strive after; the spirit that has actuated Christian men in the onslaught on heathen powers we say is our spirit also. The servant is satisfied to be as his master, he expects to be no wiser, no greater than his Lord. If ever we encounter criticism that can be shown to be criticism of the character of Christianity or on the established methods of the Christian Church we can only accept them and bear them gladly. Our work of course is to prove that they are really directed not against ourselves, but against our master and his unchanging commands. But we as men forming our own plans and working them out are bound to defend ourselves and our work. If we do that for which we have no reason, if we leave undone what we might have done, if we refuse counsel, if we persevere in recklessness and repose in eccentricity, we may expect

criticism, and if we have no account to give, judgment must go by default.

Now, let us take more of the objections, I have already urged, and try to place them aright.

We are advancing slowly, it is said, if we are advancing at all—China is as Pagan as ever—all the thought and the feeling of the empire are against us. What do we say to this? I contend this matter is no argument against us. It might have been said with equal force at any time during the first two centuries of the Church's history. Great victories for Christ have never been won except by prolonged toil and by patient endurance. As it was in Rome—as in Greece—as it has always been—so is it in China. I do not know—at least, I cannot say how it came about that the nineteenth century was to see the first serious effort to win China to the pure faith of Christ. The battle fields of the church are not of our own choosing. We believe still in the Holy Ghost which once and again hindered Paul and his companions as they set about the work of evangelizing the world. But I ask what had been done, or rather, what had been accomplished after forty years, work in Greece and in Italy? The apostles themselves laboured there. The Faith was preached in its purest form. Yet for two hundred years and more, the thought, the feeling of that empire was against the Christian Faith; there were men who had seen Christ, who had heard him, who had walked with him there in the streets of Judæa. These were the Missionaries at the first, and yet we know how they fared. Friends; imagine that the Protestant Faith had been preached in China for three hundred years, our Mission Work reaching back for that period. What would be the condition of China to-day? Sir, the Canton Province as it is, is dotted with Mission stations, and every station has its adherents, there are converts everywhere, and thirty years ago, as yet there was none of them.

I say it deliberately and with its full meaning that never in the history of Christ's church was progress more rapid than in the nineteenth century. I admit that after all it is slow progress, but it has always been so, and I say it must inevitably be so. God might destroy this people at a stroke. We might bribe them into our churches, but to turn then into earnest, God-like men and women, to make this mighty empire a nation of little children in heart, this is a work which the Divine Spirit only can accomplish, and which is not the work of a day, or of a year, but the work of many generations. But I must hasten on. To some minds there is something ludicrous in Christian preaching to the heathen. A foreigner is seen speaking to

other men who wear queues, these listen stolidly, and sometimes go away muttering in language unintelligible, and then it is said the foreigner returns to his home; Is not this labor lost? Now if there is any argument in such comments as these, it is an argument against the great method of evangelization, preaching. The immediate followers of the Saviour were all preachers, and most of them were preachers to foreigners. Paul preached on his Missionary journies, it was his great work, and the other apostles were found in different parts of the world all engaged, as we are engaged, preaching to the heathen, and preaching to their converts. In all the history of the Church, its missionaries have all been preachers. Is there any new method that will better reach the people of China? I think not. The Chinese are all orators. They appreciate eloquence. They are affected by speech that is clear and forcible. I am sure many here will remember occasions when even a Chinese angry mob has been silenced by an appeal from a Chinese speaking foreigner, and I am sure that nine-tenths of the Chinese Christians I have met would acknowledge that there first thoughts concerning Christian truth were suggested by some strong appeal, or some forcible argument of the preacher. We find then here, as it has always been found, that the preaching of the Gospel of Jesus Christ is all effectual. Are we not progressing on this line also? Chinese preachers are growing up all around us. They know more of Christian truth than did their predecessors. They know better how to present their knowledge, and if the muttering continue, I am pleased; if they changed into loud argument I am better pleased, for men grumble most when they are pressed most closely.

There is yet another comment on our work that demands notice, our converts in China are poor, and of lowly rank. They are hard worked tillers of the soil, hand-labourers who live by the sweat of their brow. They have not great influence, many are unlettered men. Few compradores are among them, and still fewer magistrates, and of the rulers none. Is not this an echo of the old taunt, "Have any of the rulers believed in him," and do we not again hear the apostle's exclamation, "You see your calling brethren, not many wise men, not many mighty, not many noble are called." God hath chosen the foolish things of the world. God hath chosen the weak things, the base things, the things that are despised hath God chosen. Yea and things which are not.

This again is the Christian method, we work from the foundation, Christian truth permeates the masses, it enters the work-room, and men think of it and talk of it as they labour, it fills the home circle, it extends from the hut, to the house, to the tradesman's place, it

rises to the exchange, to the assemblies, it reaches the rulers at last, and then when the people are ready, the whole empire moves. This I repeat is the Christian method. It is also the scientific method. Is it not acknowledged now that reformations cannot be made to order, the law of the land is first seen, and held in men's minds, and when the people need it, they ask for it and gain it. Improvements of condition,—enterprise—must be sanctioned by the masses and they will be trumphantly carried out.

In the Russian war of 1854, I have read how the English heavy brigade was sent at the charge upon an enormous mass of Russian cavalry and this was what they did: officers and men literally wedged themselves into the enemy's ranks, and thus split the whole mass to pieces. It was called accepting the files. On the front, on the right and on the left the same work was done. They inclined this way, and that, but struggled on to the same centre, and at last the enemy broke and fled. That is what we have to do, we and our assistants in China. We are wedged into the enemy's ranks. We are fighting, it seems to some madly. But the mass is quivering and wavering and it must yield, not to us, but to our God and His might.

But is it true that our own friends do not believe in us? I have heard it argued that the very scarcity of our numbers proves that we are not advancing. If our work was progressing surely we would be reinforced—if the churches believed in us, and in their creeds surely they would send to the field armies of workmen. To this I reply, that lack of faith is to be deplored. But the argument also is directed against the universal methods of the Christian church. We do not transplant churches, but we send individual men, to stimulate, to teach, to lead. More laborers would find work enough, but that we are few does not prove that the churches at home disbelieve in us. It rather proves the reverse, anyhow as it is with us, so was it with the first missionaries, so has it been all through the history of the Christian church. We cry out for more men; sometimes they come and sometimes they do not, but the work goes on and is at last accomplished. There are always enough men; to do the purposes of God.

I say then that so far as these criticisms are concerned the workers in and the supporters of Christian missions need not be ashamed. If we acknowledge the divine origin of Christianity and the divine work committed to the Christian church, and if we can show that the work of this century is on the same lines that Christian men have always worked, and if the results are now as they have always been I claim that my question is answered. The workers of to-day like those of yesterday are going on to success and victory.

But I must notice yet another kind of criticism. We who are missionaries are here as a band of laborers united by a common faith, and with one great aim. On the score of unity we claim nothing more than these, one faith, one aim. We are men and women, some highly accomplished, others less so, some ruled by enthusiasm, others cool and practical, but all or nearly all are allied with some organization in another land which prescribes the direction of our work, and has claim on our loyalty and reverence. It is easy then to see that many objections may be raised, and many criticisms passed on some of our doings.

But will you for a moment notice the extraordinary nature of the work in hand. This great people among whom we live have to be persuaded that the bent of their life is wrong. We have to show them, to prove to them that the aims they have cherished, and their fathers before them, are low and unworthy. They have to learn that their system of education and training, sanctioned by tradition, and reverenced by the masses, is not worthy the name, and in place of this we present to them a religion which so far as they can see or understand is based on the life of one person who was born some eighteen-hundred years ago. We bring testimony and we tell the Chinese that if in any thing their own writings agree with ours we accept them, but in the very many instances where their sages fall short of, or contradict our sacred books, we have the truth and they have it not. To a great extent we expect our Scriptures to prove themselves, and upon the law therein contained, we say, their everlasting happiness, their salvation depends. But now advance a step: we all know something of the difficulties that beset the earliest preachers of Christianity. Before they could even gain a hearing, before they could claim protection of life and goods, they were compelled to apologize for their own existence. They had to show to the people that they were not workers of evil, that they did not seek after gain, in a word, that their work was spiritual and their aims for the good of men, that they were lovers of men and benefactors of the human race. We, or some of us, have to do the same work here. You might translate some of the early apologies into Chinese and they would suit almost exactly our condition in China. We are not the barbarians we are said to be. We do not come from uncivilized lands that render tribute to the emperor of China. Neither are we unlettered, uncouth strangers the Chinese would make us out to be. It is possible for us to learn Chinese, and some of our number have proved that they know Chinese better than the natives themselves know it. Here then is suggested to us what kind of work we

may do and yet be good missionaries. To be able to take ones place with the learned men of China, to show to this people what it is that they and their fathers believed in and have called religion, to be able for this, I say, may not win renown, it may not elicit the applause of Exeter Hall, it may even gain the censure of some and the anger of others, but it is to gain for us all a hearing, and a respectful attention without which we could do but little. Looked at from this standpoint are we not daily progressing? But I need say no more on this point. I have said the Chinese have considered us barbarians. More than this our religion has been calumniated, our Christians charged with vice. It was so in the earliest times and we have to meet it as the first teachers of the Gospel met it. Some of my hearers have been here long enough to remember many slanders of Christians that have been circulated among the Chinese with lightning rapidity. How hard it has been to rebut such charges. Nothing could be done but live on quietly, and wait patiently. We know that times are changing; now rumors circulate indeed, but they quickly die out, and the passions of the people are more easily subdued. What has caused the change do you think? Simply the lives of the native Christians, and their teachers which are every day sermons of the best kind. Here again, I say, our advance is decided and discernible.

I have suggested some of the peculiarities of our field of work here and I have alluded to our position as Missionaries. We are not in one organization, bound by rigid rules to follow one course of action. We are bidden make the best use possible of our time and our means, and I contend that this we are doing. If some of our methods do not seem satisfactory, or profitable, if sometimes, some of us seem to prefer our own plans to those of our neighbours, what is to be said? Let us remember the Christian rule that we had so eloquently expounded last Sunday. We give our account to God not to one another, and not always to our critics. Perhaps bye-and-bye it will be seen that the most doubted method has been after all the most successful. We have so much to do, there are so many openings, so many evils to be warred against, that while individuals are at liberty to choose their own way, we are bound to look at the general result, and I am not doubtful of the verdict an impartial observer will give. Well now what is the result of the whole controversy? We are seeking in China to found and build up assemblies of men and women who are spiritually minded. Are such churches to be found here? Is the grace of our Lord Jesus Christ real to our converts? Do they know the love of God? Have they communed with the Holy Spirit? The doubt of the day which questions the

reality of these must necessarily declare that the Chinese have them not. But belief in these things and the work, are they found among the Chinese? The substance of my reply is, If the churches over which the Apostles presided had these gifts, then our churches here also have them.

We know what the early churches were, and I profess that our churches are purer than they were, as earnest as they were, as ready to suffer as were they, as determined to persevere as they were. If this is so, then we may say with certainty that sooner or later Christianity will be dominant in the land. Others may see more clearly than we can even now, the signs of the coming change, the newly awakened interest in the outer world, the messengers to the western lands, the acknowledgement of inferiority in the Arts and Sciences, and other features. What can hinder the advance? Will persecution of particular Christians stay it do you think? That we know is impossible. Do not refer back to the fierce and bloody persecutions of the first centuries. But look at Madagascar where the church was supposed to be uprooted or crushed out of existence, and at the end the number of the Christians was greater than at the beginning.

Is it said that only barbarians can become Christians in these days. The Wesleyans in Fiji have triumphed, you say, but the Fijians were cannibals, were cruel and degraded in the extreme; that people might be transformed in thirty years, but the Chinese are too learned and too shrewd. Search the Karem Mission in Burmah—these were better in morals than the islanders—but still a wild race might suffer terrible persecution from their Burmese masters. These might increase and multiply till after fifty years of work they number some tens of thousands Christians. But the sophisticated Chinese are not as they are. So we may go through the whole Christian world, there is no people just like the Chinese.

Savages may be converted, but not this people. Well perhaps in these latter days, the darkest and the most ignorant peoples are to be enlightened first. Perhaps in a few years, Madagascar, and the Islands of the South, and the men from the hills will be uniting, sending forth their agents, pouring out their money for work among the wisest of the people. For strange to say the churches will not be restrained. They are restless, they are ambitious, they covet the fair lands that God has made for Christ, and the Missionary will not cease out of the land, till all the world knows our God and his Christ. But give us time. If forty years will suffice for Fiji, how long may we ask for China? Have patience. It takes long time to learn to preach

to this people, longer to read their books, to write in their own language; longer still to meet them on their own ground and to combat their theories. But now, we are closing for the fight, and Confucius and Buddah, and Lao Tsz, shall surely go down before the Lord of Hosts. Friends think for a moment what is before us, the Chinese are breaking out on all sides, they are invading Australia, they demand house-room in America. They are filling the spare lands adjacent to China. Some go as Christians, more turn now to God in a foreign land, their thoughts run in new channels, they are seeing with their eyes, hearing new messages. Let this people, so mighty, so persevering, so laborious, so proud, be converted to God and not a strong hold of Satan shall be left. I am content that it shall be the last of the nations to be converted, but if it be not, I prophecy that messengers will be despatched from God's own throne, and the news of China's conversion shall herald the down fall of sin and Satan, shall bid the world be ready, for the Son of Man is coming to his own to reign for ever and ever.

THE POPULATION OF CHINA.

By A. P. Happer, D.D.

THE population of so large a country as that of China is a question of interest at all times. The uncertainty with which it is invested awakens the curiosity of some. In America, this question has been considered in connection with the question of the immigration of the Chinese into that country. There has been a disposition to exaggerate the numbers, as magnifying the danger of unrestricted immigration from such an over-populated country. In other countries the population of China has been dwelt upon a great deal, and it has been placed at the highest number with the view of increasing the interest of Christians in the evangelization of such an immense multitude of our fellow-men. Some writers rejoicing in presenting glittering sentences have wrung the changes that every *third* child that was born into the world was born of Chinese parents &c., &c. This subject, in the early part of 1879, awakened new interest in the United States of America, because a paragraph went the round of the newspapers "stating it as a fact coming from a Chinese gentleman" who might be reguarded as "*excellent authority*" that the population of

China had been over-estimated *fourfold* and that probably instead of 400,000,000, the true figures would be about 100,000,000. Canon George Rawlinson, in an article in a then recent number of the "Princeton Review," expresses the opinion that instead of 414,000,000, the correct statement would be 300,000,000. These statements so wonderfully diverse led one of the secretaries of the American Board of Missions, at Boston, to write to the Hon. S. Wells Williams, the author of "The Middle Kingdom," as an acknowledged authority upon Chinese matters, for his view upon the question. "We quote," say the editors of the "Missionary Herald" for February, 1879, "the following extracts from his reply"—'I must refer you to "The Middle Kingdom," Vol., 1, pp. 206-239, for my most detailed examination of this subject.' [In these pages, Dr. Williams states the grounds which led him to regard the census of the population taken in 1812 as in the main reliable, which gave the population at 363,000,000.] "I think the population is less now than it was in 1812, for the Taiping rebellion probably destroyed *twenty millions* of human beings during its eighteen years of carnage *in the fifteen* provinces it reached to. I would not place it much higher than 340,000,000, if I was asked to prove it by such facts as are known since the census of 1812. I think few persons in China, competent to judge, have placed much confidence in the recent total of 414,000,000 given by a Russian, at St. Petersburg; at least no one has supported it by an independent examination. I do not place much reliance upon it. The total of 363,000,000, given in 1812 is not a startling one, considering the Climate, soil, industry, and economy of the land and the people; but the wars of late years must have reduced their numbers. Yet they recuperate wonderfully." *Miss. Her.* 1879, p. 51.

We are glad to put this opinion of Dr. Williams' on record on our pages, for we agree in the opinion of the reliability of the census of 1812; and consider the statement that the population of China in 1812 was 363,000,000 quite credible. But we think that Dr. Williams has *underestimated* the distruction which has happened to the population, during the last forty years, from wars, famines and pestilences, when he expresses the opinion that the population is still 340,000,000.

We will proceed to examine those sad items in the history of this country in order to arrive at some opinion as to the diminution of the population. Dr. Williams estimates the loss of life during the Taiping rebellion at *twenty millions*. This is a very great number of human lives to be lost in a rebellion. But great as the number is in itself, we think the number is too few by one half; and that the loss of life

during these eighteen years of war was at least *forty millions*. Dr. Williams notices the fact that *fifteen* out of the eighteen provinces had been reached by the insurgents and were more or less ravaged by them. All who knew the history of that rebellion, at the time, will number the terrible slaughter inflicted on the cities and populous towns of Wuchang, Hanyang, Hankow, Kiukiang, Wuhu and Nganking, on their way down the Yangtsze river till they took Nanking; also the destructive and bloody raids, which they made frequently into the provinces of Honan, Shantung, Chihli, Shansi, Shensi and Szechuen. But their most terrible visitations were in Kwangsi, where it originated and where for four years it gathered and organized its forces at the expense of the lives and property of many of the inhabitants of that province; and in the four provinces of Kiangsu, Chehkiang, Kiangsi and Nganhwui. These four provinces are all in the vicinity of Nanking which the insurgents made their head-quarters for *some eleven years*; and these rich and populous provinces were the forage ground from which nearly all their supplies of men, and means, and food were gathered. These provinces have all been visited and travelled over in various directions by missionaries and others since quiet was restored. And though we have not any reliable census to show with certainty the full loss of population during these eleven years of merciless execution and murder, yet, we have various facts which will enable us to form some approximate-estimate thereof. Some of those who travelled over Chehkiang province, soon after it was recovered by the Imperial government, estimated the loss of population at one-half. After these sixteen years of quiet and the resumption of peaceful pursuits, in the beginning of this year one of the provincial officers of the province stated that 3/10 of *the arable land* still paid no taxes. Every one who has passed along the canal from Hangchow to Soochow, and thence either to Chinkiang, or Nanking, has noticed the large districts of very good land that is still uncultivated. It is noticeable in the large cities and towns and villages within this same region, how much of these places remain unbuilt. Those who have frequently travelled through Nganhwui, both north and south of the river, have written of the extensive desolation that prevails—whole cities yet in ruins—and towns and villages depopulated, and whole districts uncultivated. Some have estimated that one half the population in Nganhwui had perished. This opinion was further supported by the fact that many of the present inhabitants have come in from the adjacent provinces since quiet was restored. Less has been written of the condition of Kiangsi since the restoration of order than of the other provinces

adjoining Nanking. But as it was equally open to the marauding excursions of the insurgents, we may suppose that it suffered nearly to the some degree. Those who have, within the last few years, passed through Kwangsi state that large tracts of the country are still desolate, and that cities and towns are still in ruins. During a part of the time the insurgent chief was in Kwangsi it was a war of extermination. If the chief had been taken he and his followers would have been massacred, hence the war was very destructive of life. The aggregate population of these five provinces, before the outbreak of the insurrection, according to the census of 1812, as given by Dr. Williams in "The Middle Kingdom," was 128, 629, 276. If we estimate the loss of life in these five provinces, during this long continuous butchery of the peaceful inhabitants by the insurgents, at 4/10 of the population it will make the number thus perishing to have been 51,451,080. If we fix on 3/10 as the probable proportion that perished, (and no one who will consider all the facts in the case will consider 3/10 as a high estimate of those who perished) it will make the numbers to have been 38,588,781. If to this last number, we add the lowest possible estimate for the numbers that perished in the other fifteen provinces, that suffered from the incursions of the insurgent forces, it will make the numbers that were destroyed by the Taiping rebellion to have been over 40,000,000.

But besides this rebellion which caused the distruction of popula tion, there have been other causes, within the last thirty years, that Dr. Williams does not refer to. The most distructive have been the Mahommedan rebellions in the South-west and North-west and the recent famine in the North-east. Those travellers who have passed through the provinces of Yunnan and Kwei-chow within the last few years all write of the depopulated state of the country. A gentleman, who is in the employ of the Chinese Government and who has *resided* in Kwei-chow province for several years, said to the writer, in answer to inquiries on this point, that in some places $\frac{4}{10}$ of the population had disappeared, in some places $\frac{6}{10}$ were gone. The statements made by other writers as to the exterminating character of the war to subdue of this Mahommedan rebellion would lead us to expect to hear of such distruction of the population. The French Consul-General M. Theirsant, in his book in "Le Mahometisme en Chine" as quoted in the *Edinburgh Review*, for April 1880, says "The most deplorable conflict between the Muslims and their neighbors in Yunnan was that which begun in a quarrel between some miners in 1855, and only ended in 1874, in well-nigh *the extermination* of the Muslim population of the province." The same article at p. 374, quotes another writer, describing

the terrible nature of the war as stating, "that Seventy-seven towns were taken by assault, and forty of them absolutely destroyed, whilst the villages and hamlets burnt and pillaged defy calculation." We have no detailed statements as to the extent of the depopulation of the country in Kansuh province, by European travellers. But the population of these three provinces, before the rebellions in them, according to the census of 1812, aggregated 25,932,644. The war in Yunnan continued nineteen years, in Kansuh for a shorter period. It will be a low estimate to suppose that 8,000,000 of the population perished during these destructive wars, in those three provinces of the empire.

The other terrible calamity, which has in recent years come upon China, attended with great distruction of life, is the recent famine in the five adjacent provinces of Chihli, Shantung, Shansi, Shensi and Honan. The aggregate population of these five provinces according to the census of 1812 was 104,803,416. The famine did not extend over all the provinces, but from the statements of those who were engaged in the relief work the calamity must have involved nearly *one-half* of the whole population. The Committee at Shanghai gave as an estimate, that the loss of life from famine and the attending diseases was 13,000,000. This is probably an *under-estimate*. It has been stated that the Chinese officers reported the loss of population as 20,000,000. But taking the estimates, as given above, of the loss of population by those appalling calamities; viz: the Taiping rebellion at 40,000,000; in the three provinces of the S.W. and N.W. at 8,000,000 and by the famine in the five N.E. provinces at 13,000,000 and it makes an aggregate number of 61,000,000.

Besides these great calamities resulting in such a fearful loss of life, there have been other causes which lessen, the general tendency to the recuperation of the population. Some of these are as follows:— The continued stream of emigration of young and able-bodied men to all the countries of the Eastern archipelago, to Siam, to Australia and to the United States of America. There have been some limited regions of China that have suffered from floods and the dear prices for food. The first war with England from 1839-42 was attended with very considerable loss of life, at some points; and the local rebellions which occuried in the Canton and Fukien provinces, in 1854-5, soon after the fall of Nanking, were only suppressed after a considerable loss of life. All will recall the number of executions at Canton city by the then Governor-General Yeh. But the most wide spread cause, which has prevented recuperation of the number of the population, is the use of opium by such a large number of the adult males. The

habitual use of opium, as is known to all, has spread rapidly among the middle classes during the last forty years.

After considering these causes which affect the population of China, we think that most of our readers will agree with us in the opinion, that taking the census of 1812 as a ground of estimate, 300,000,000 is a probable estimate for the *present population* of the empire of China. If we accept the number which is given by Dr. Peterman Mitthellunger as the probable population of the globe; viz: 1,429,145,000 to be correct, then China contains a little more than *one fifth* of the population of the globe.

In connection with this subject it occurs to us to remark, that those persons in the United States, who are so alarmed at the idea of the number which might immigrate to their midst from so populous a country, have no ground for such alarm. In fact the emigration from China to Australia and the United States all goes from some ten or twelve contiguous counties of *one province*, that of Canton. The population of these counties, which afford the emigrants, does not exceed 3,000,000.

If the American minister and his colleagues, who have come to effect an alteration of the Treaty between the United States and China, so as to put an end to this emigration of the Chinese to America, could only instruct the Chinese Government in the plan of the American land registry, and induce it to establish land offices for the sale of the *wide extent of untilled lands* in the provinces of Chehkiang, Kiangsu, Nganhwui and Kiangse, and the more distant ones of Kwang-si, Yunnan and Kwie-chow; and to establish some feasible plan of putting purchasers in possession of the land and give facilities for removing to it, they would do a *great good* to the China people. There are *hundreds of thousands of acres* of the best land, which has been lying waste for more than a score of years. There is sufficient of tillable land to receive all the *increase* of the Chinese population for scores of years to come, if there were only the facilities of putting laboring people in possession of it.

IN MEMORY OF DAUPHIN WILLIAM OSGOOD, M.D.

Of the American Board Mission, Foochow, China.

By Rev. C. C. Baldwin, D.D.

THE death of Dr. Osgood, from the effects of sunstroke occurred at 2 o'clock in the morning of Tuesday, August 17th, 1880. A notice of his death, accompanied by a feeling tribute to his memory, was published in the *Foochow Herald*. The first part of this memorial is taken, with a few alterations, from the published notice.

The late Dr. D. W. Osgood was born at Nelson, N.H., U.S.A., where his mother, an estimable lady of great energy of character, still resides. She is a cousin of the late Dr. Allen of the American Board Mission, for many years resident at Bombay, and two of whose brothers are distinguished physicians, one a Professor of Medicine, and the other in general practice and a writer on medical subjects. Dr. Osgood's father, and many of his relations, were of a decidedly religious frame of mind, and one was a self-denying and very successful evangelist. In his early youth, like the great majority of American boys, Dr. Osgood was brought up to physical labor, receiving only the advantages of a common school education. He subsequently enjoyed some opportunities for classical education at an Academy, but never the regular curriculum of a college education. He had a natural taste for medical studies from his boyhood, and neglected no chance of improving himself in this branch of learning. His technical education was received at the Medical Schools in Brunswick, Maine, and in the City of New York, where he received his medical diploma. He studied his profession at various times under his mother's cousin, Dr. Nathan Allen, of Lowell, Mass., at the State Charitable Institution, at Tewksbury, and the State Reformatory School at Monson, Mass. His experience at these institutions gained him a knowledge of frail humanity that afterwards proved of much advantage to him, in his subsequent career as a Medical Missionary among a people so sharp and unscrupulous as the Chinese of the lower classes. Before coming to China, Dr. Osgood went through a special course of study in connection with diseases of the eye, which was afterwards of much service to him. He was at this time a professed Christian, and for sometime was secretary of the Young Men's Christian Association at Lowell, Mass.

After a short period of practice in his native town, Dr. Osgood came to China, as a Medical Missionary, arriving at Foochow, January 22d, 1879, where he has ever since resided with the exception of two visits to North China and Japan. One of his earlier labors was the establishment of the Foochow Medical Missionary Hospital, to which he thence-forward devoted so much of his time, skill, and energy. During the ten years of his labors, medical aid has been given to 51,838 patients, to the poorer classes gratuitously. Dr. Osgood also established, in connection with the mission, an asylum for the victims of the opium drug, and in the course of two years about 1500 patients underwent treatment. It was in connection with these institutions that he was more extensively and popularly known to the great majority of this community: but he never hesitated to place his valuable services at the disposal of the sick of all classes, and of every nationality. As a consulting physician he was frequently called in by his medical confreres, and time alone can show how great is the loss the whole community has sustained through his death. His amiable intelligent countenance, and frank, manly and open address, gained him numerous friends everywhere; and he never failed to establish at once that strong feeling of confidence in his skill and knowledge, so essential to the recovery and comfort of every patient. But it is among his many Chinese patients in the city, suburbs and country, the poor, the sick, the halt and the blind, that his presence must be most sorely missed; for never again will they hear his cheery voice, as he soothed their pain and agony, or pointed out to them in earnest tones the source from which alone they might draw true and permanent happiness, nor feel again the gentle touch of that hand so potent to cure their fleshly ills. It surely need not surprise us, if among the vast crowd of his patients, many to-day may be heard wonderingly echoing those words, first heard on Mount Calvary, "He saved others; himself he cannot save."

The energy, skill, patience, and the unceasing care and anxiety manifested by Dr. Osgood, in the management of his Hospital and Asylum, and the undeniable value of the good work he was so ably carrying on, fairly compelled the admiration of the whole community of Foochow, and gained him the sympathy and support of every one. Liberal beyond most communities in the distribution of their charity, they never grudged putting their hands in their pockets for such assistance as they could afford him. It needed not the hearty and spontaneous cheer that burst from the lips of those who were present at the recent dinner at the Club (in honor of Mr. De Lano), at the mention of Dr. Osgood's name, as a representative guest, to prove

how genuine were the feelings of respect and admiration entertained for him. How little did we then suspect, as we listened to his vigorous and manly words in reply, as he seized the opportunity of referring to the work of which his heart and soul were so full, that the career so useful to his fellow-men, so full of credit to himself, and of honor to the great cause he represented, was so soon to terminate in a torch-lit grave on the banks of the Min.

The death of Dr. Osgood occurred at Sharp Peak Island, at the mouth of the Min, about thirty miles from Foochow. The removal of the remains to this place, and other arrangements, made it necessary to defer the burial till half-past nine o'clock by torch-light. The last sad rites were witnessed by a large crowd of sorrowing friends, foreign and native. The burial service was read in English, and an address was made and a prayer offered in Chinese.

In our estimate of the life and worth of our departed brother, we notice that he was largely endowed with physical strength and energy. He was strong both in body and mind. He thought vigorously, and his mind usually seized and held firmly the vital points of a subject, while his will moved strongly and directly to the desired end. He had a clear, practical judgment. He did not care to discuss theories, but looked at the facts and practical bearings of the subject. This appeared in all the plans and work of the Mission, in regard to the management of schools, and the choice and designation of preachers and colporters, as well as in the routine of his profession as a physician. His practical judgment often showed itself in a very pleasing way in our business meetings. If in giving an opinion he had overlooked some important point, he promptly admitted its force, when brought to his notice, by a quick movement of the head and a prompt affirmative. It is not strange that he was known in the community as a man of deeds not words.

Though almost a slave to his profession, it is evident from what has been said that he had a genuine public spirit. His interest and sympathies were not narrow and exclusive. He loved to see all good works prosper and rejoiced to see every body hard at work. He was on this account very sensitive about fruitful results, as his earnest prayers and talks abundantly prove. He lived intensely, thought and worked intensely, and so was apt to push matters. He perhaps expected too much of the natives sometimes, forgetting that phlegmatic Chinese, in the general average, are not like the best types of the energetic, driving foreigner. He hated all shams in profession, and was quite intolerant of all shirking of work and responsibility on the part of those to whom they properly belonged.

Dr. Osgood seemed to be thoroughly intent on the duties of his profession, as a healer of bodily disease, yet he was by no means so in any exclusive sense. To multitudes of the natives he seemed to give his whole strength, almost his whole thought and time, to the welfare of the bodies of his patients. But to his Missionary Associates and the native Christians, he was well known as a devoted follower of Christ, who estimated the value of the soul and its salvation far above the health of the perishing body. To the praise of God's rich grace we record the precious truth that our departed friend humbly consecrated the rich wealth of natural energy and mental endowment, with all his store of medical knowledge and professional skill to the Saviour whom he loved. He strove to lay all at the foot of the cross and to regard himself and all that he had as in direct relation to its claims. All his plans and unremitting toil were in subordination to the will of Christ, the Great Physician of souls.

He acquired, amid the exacting demand of his profession, a considerable knowledge of both the Foochow colloquial and the Mandarin dialects, more especially as spoken, which gave him much facility in his work. In our annual meetings in Chinese and on other occasions he often made telling addresses in the Foochow tongue. These were usually short, pithy and to the point—a few practical ideas aimed straight at the mark. He will be long remembered among us in this aspect of his life. The speeches reflected the character of the man, being practical, decided, earnest in tone and delivery. Purely literary labor was not easy for a person constituted as was Dr. Osgood. But what he undertook was done well and thoroughly. Besides a compilation of "Forms of Prayer" and "Responsive Scripture Readings," he has prepared a work on "Anatomy," to the main text of which he gave the finishing touches just before his death. It was an extra "iron in the fire" and a very heavy one to handle. Of course he threw his energy and devotion into the work most unsparingly. But I would not dare to say that it was the cause of his death. A man like Dr. Osgood is very apt to wear himself out in one way, if not in another. Rust has no chance of cleaving to such a man, and the overtasked mind and body pay the penalty sooner or later. There is a sadness which gathers about a loss like this, which requires far more than human philosophy to dispel. We look forward to other years of faithful labor which might have been, and try to estimate the sum of fruit which fresh decades in such a life might be expected to yield, and then call the death premature, and the life lost. But there is no chance with God, and the death of His saints is not premature, but "precious in His sight." The possibilities of the valued

life will be realized in the eternity of being of which the present is only a bud of promise. In the meantime the full-rounded ten years' work of such a man as our deceased brother may exceed the twenty or thirty years' work of many others, in their grand outcome of genuine results. It is thus that we read the books of God's word and providence, and gather comfort with fresh faith and courage in a loss, to human view, so great and irreparable.

In regard to Dr. Osgood's christian traits, I would say that humility, a conviction of falling below the grand ideal of faith or perfect trust, an earnest desire to grow in piety and true consecration were prominent ones. He loved the Bible, read it constantly, and pondered its teachings. He taught its history and evangelical truths to his children, and was anxious to impress the same on the minds of his numerous patients. One of his favorite thoughts in remark and prayer was that of "abiding in Christ" and so "bringing forth much fruit." Among his favorite hymns—often given out informally in prayer meetings—were those beginning "All hail the power of Jesus' name," "Nearer, my God, to thee," "He leadeth me, Oh blessed thought," and "How firm a foundation, ye saints of the Lord." We mourn the loss of this faithful laborer, but must not repine. "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

"I expect to pass through this world but once. Any good thing therefore, that I can do, or any kindness I can show to any fellow-being, let me do it *now*. Let me not defer, or neglect it, for I shall not pass this way again."

"Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee."

"But why this waste?
Call it not waste. This universe is God's,
And if a transfer He would make from Earth's
Domain of sin to Heaven's wide realm of bliss,
Where the glad soul, unfettered, plumes its wing
To flight beyond all earth-born ken or thought,
Where all its powers, ransomed from thrall of sin,
Do service to the utmost for its God,
"Twere wrong to call it waste."

Correspondence.

DEAR SIR:—

If not too late, please withhold my article on the Babylonian Dynasties from publication at present. I wish to rewrite it. Since sending it to the press I have found in the ancient history of China the two Tables of Berosus and Genesis in their entirety. I regard this as a most valuable discovery since by its aid we shall be able to clear up many heretofore insuperable difficulties in the field of science, theology, history, and chronology.

I shall bring its substance before the public as soon as possible in connection with dynastic Tables of Berosus and the 5th and 11th chapters of the book of Genesis.

T. P. CRAWFORD.

TUNGCHOW, *Sept. 27th*, 1880.

Union Standard Version of the Bible in Chinese.

DEAR SIR:—

In response to the Circular of July 12th, on this subject, between thirty and forty letters have thus far been received from various quarters. Nothing as yet from the missionaries in Formosa. In a few instances, the opinion of whole missions, as well as of the individual correspondents, has been given. But the expression of opinion on so important a subject is much too limited to warrant the publishing of results in this number of the *Recorder*. I publish this note simply to report progress, and to express the hope that the many who have not written will be willing to do so promptly, or not later than *the tenth of December*. Very brief answers on the points embraced in the circular, and on others deemed important, are prepared, in order to lessen the labor of analysis and compilation.

C. C. BALDWIN.

FOOCHOW, *October 12th*, 1880.

Aids to understanding the Scriptures.

DEAR SIR:—

You will be happy to learn that the National Bible Society of Scotland have, after careful deliberation, unanimously agreed to allow the under-noted "aids to understanding the scriptures" to be circulated with the Bible in addition to the headings and references formerly granted.

(1) An Introduction to the Old and New Testaments.

(2) An Index of names and subjects in O. and N. T.

(3) Tables of Jewish weights, measures and coins.

(4) A Jewish Calendar.

(5) The dates of the Patriarchs, Judges and Kings of Judah and Israel.

(6) A short account of Jewish Feasts and Sects.

(7) Summaries of the Books of the Old and New Testaments.

(8) An Historical Summary of the Interval between Malachi and Matthew.

(9) Four maps: namely (1.) The World as known to the ancients: (2.) Palestine during the time of the Kings; (3.) Palestine at the time of Our Lord; and (4.) The Travels of St. Paul with a Sketch of the Roman Empire.

These *addenda* to be adapted either to Old or New Testaments or both. The Religious Tract Society of London have also most cordially agreed to print these helps except the maps which the Bible Society pay for. They are to be stitched together and bear the imprint and title page of the R.T.S., but are to be *inclosed in the same case with the Scriptures* in the usual Chinese style.

The Introductions to Old and New Testaments and summaries to the Books of the New Testaments are already finished: the Indices were two-thirds ready sometime ago and it is hoped the set will be fully prepared for circulation with the Scriptures in six or eight months from date.

It would be a great matter if the other Bible Societies would likewise grant this boon; and I hope those interested in the circulation of the Word of God in China will bestir themselves to secure this object; for there is more than room for all! As all who have worked among the Chinese know, the Bible is a strange book to them, strange in its structure, idiom, style, figures of speech, contents

and allusions. They stumble at every page; and are too often repelled at the very outset. A *substratum* of knowledge is indispensible to the understanding of the Bible. In countries where the Protestant, Roman or Greek Church have laboured this exists; but in heathen lands, like India, China and Japan, there is no such aid. Friends who contend for the distribution of the Word of God pure and simple, forget the wide difference between our privileged native lands, and other places. We breathe the very atmosphere of Bible knowledge and allusion and phraseology; and so the least literate can understand the Scriptures; but it is far different in the countries we speak of. References and idioms which are so simple to us that we can hardly imagine any difficulty, are not unfrequently great stumbling blocks there. Rules therefore which are reasonable and right for the continent of Europe and America are absolute *barriers* in the way of the knowledge of the Word of God elsewhere. This should be prayerfully and solemnly considered, and care taken not to make the Word of God of none effect by our traditions. Adherence to such rules as regards China, India and Japan, is simply to defeat the object for which Bible Societies exist; and most seriously to retard the progress of the knowledge of God among—if we include India and Japan—about one half of the human race!

The insertion of tracts and the distribution of books with the Bible—which formerly prevailed—has not been found satisfactory for they were constantly being separated the one from the other. It is therefore hoped that this plan will be eminently efficient and make God's blessed revelation to man an object of interest to the Chinese and tempt study and research.

ALEXANDER WILLIAMSON.

September 7th, 1880.

Missionary News.

Births, and Deaths.

BIRTHS.

At Kwie-yang-fu, on August 19th, the wife of G. W. Clarke, of the China Inland Mission, of a son.

At St. John's College, on the 1st October, the wife of the Rev. Wm. J. Boone, of a son.

At Wuchang, on the 23rd October, the wife of the Rev. Thomas Bryson, of a daughter.

At Shanghai, on the 31st October, the wife of Rev. Hampden C. DuBose, Soochow, of a son.

DEATHS.

At Boston Mass., on August 26th, Belle, eldest daughter of Rev. and Mrs. N. Sites, American M.E. Mission, Foochow.

At Hankow, August 20th, Arthur, only son of J. W. and K. R. Brewer, of the Wesleyan Mission, Hankow. Aged two years.

At Hankow, August 30th, of Typhoid Fever, the Rev. Joseph Race, of the Wesleyan Mission, Wusueh. Aged thirty two years.

Arrivals.—Per M.B.M. S.S. Co's., s.s. *Takasago Maru*, on Oct. 14th, sRev.M.L.Taft, to join the American M.E. Mission at Kiukiang.

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Departed.—From Hongkong per P.M. S.S. Co's., s.s. *City of Peking*, Mrs. J. G. Kerr and daughter, of the American Presbyterian Mission, Canton, for U.S.A.

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Amoy Rev. L. W. Kip, of the American Dutch Reformed Church Mission was honored with with the degree of Doctor of Divinity by Rutgers College at its last commencement.

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Per M. B. M. S. S. Co's *Hiroshima Maru*, Rev. and Mrs. A. Stritmatter and two children, of the American M. E. Mission, Kiukiang, for the United States of America. Home address Denver City, Colorado, U.S.A.

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Tengchow-foo. Hanover College, Indiana, U. S. A., at its recent commencement conferred the degree of Doctor of Divinity upon Rev. Calvin W. Mateer of the American Presbyterian Mission at this place. Dr. Mateer and wife are expected to return to China early in December.

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Rev. S. R. Brown, D.D., Missionary of the Reformed Church to Japan. Died at Monson, Mass. U.S.A. June 20th.

Dr. Brown returned to the U.S.A., in 1879, in poor health, and he has thus soon been taken to his heavenly home. Dr. B., arrived in China, to take charge of a school for Chinese youth, in February, 1839. And remained in charge of it till 1846, when, on account of the ill-health of Mrs. B., he returned to U.S. He came out as Missionary to Japan in the full of 1859, and was there till 1879. We hope to get some extended memorial of Dr. Brown for our pages from Japan soon.

The statistics of Protestant work in Japan have just appeared in the Annual report of our Evangelical Alliance, showing that the total membership of our Churches was in December, 1879, 2,701—an increase of 1,084 in a year and a half. There are 16 missionary societies now at work in Japan, besides the 3 Bible Societies—the British, the Scotch and the American. 10 of these missionary Societies are American, supporting 140 missionaries, while the 6 British societies support 43 missionaries. Of the 140 American missionaries 49 are married couples, 6 are unmarried men, and 36 are unmarried women; of the English 17 are married couples, 5 are unmarried men, and 4 unmarried women. It is interesting to note the much larger proportionate number of English men, and the much smaller proportionate number of women, as compared with the American missionary force. The 8 open cities of Japan have resident missionaries. Tokio, the capital, is occupied by 12 different Boards; Yokohama by 7; Osaka by 5; Nagasaki by 3; Kobe, Migata and Hakodate by 3; and Kioto by 1. There are, besides, 76 out-stations. There are 38 of the 80 provinces of the Empire in which permanent missionary work is being prosecuted.

Notices of Recent Publications.

Report of the Peking Hospital, in connection with the London Missionary Society, for the years 1875, 1876 *and* 1877 *: with which is incorporated the Report of the Peking Opium Refuge for the years* 1878 *and* 1879. By John Dudgeon M.D.C.M., etc., 1880."

THIS title page gives a full statement of the contents in general. But it does not call attention to one interesting and very unusual feature of the contents: viz., a necrological report of some distinguished Chinese statesmen, who have died in the Capital that were known to Dr. Dudgeon. These will be of the most interest to the general reader. It will strike all thoughtful readers as suggestive of the prevalence of opium smoking that two Reports of hospitals for the treatment of *general* diseases—each reports as in connexion with the labors of the Surgeon in charge of *Opium Refuges* for those who are victims to this enticing vice—and every friend of humanity will wish them an increasing success in their benevolent work. We ask the attention of all readers to the notice on the fly leaf of the report asking assistance towards removing the debt of Tls. 1,300 which rests upon this hospital in Peking that it may not be hindered in its good work for the poor and the diseased.

Report of the Foreign Missions of the Presbyterian Church of England for 1879.

THE missions of the English Presbyterian Church are located in the vicinity of Amoy, Swatowand on the island of Formosa. The labors of their missionaries, in all these places, have been successful. We do not intend to go into a detailed notice, as we hope for a full report from these fields, which will cover the results of all the Christian work. We copy the membership at the end of 1879, in all these places, which was 2228. The adult baptisms for the year were 179. The Report has very excellent maps of the several districts which enables anyone, at a glance, to see the location of the several stations. There is one explanatory map accompanying these maps which is quite in correct.

It is stated that "the central part of the province is occupied by the Hak-kas, the South and the West by the Puntis." The Hak-kas occupy the North-east part of the province—with scattered villages in the central part. But the Puntis occupy the *central part*, as well as most of the South and West.

聖教書會主日單.

THIS is the title of a sheet tract issued by the Chinese Religious Tract Society, and prepared by the Rev. E. H. Thomson.

It contains the Chinese feast days; an essay on the Sabbath; Maps of the two Hemispheres; a description of the Earth and a diagram representing the Eclipses of the Sun and Moon.

Though a sheet 20 inches by 26 inches in size it is sold at two cash each, meets a ready sale among the heathen, who buy it wherever offered and stick it up in their rooms. It is worthy of notice that the Chinese Religious Tract Society has brought out this useful annual on a much thicker and more substantial paper than has been used hitherto and at the same price.

We would suggest that an edition should be got out on good white paper with parts of it in *red ink*. If ready in time for the Chinese new year it would no doubt find a ready sale at the holidays.

We write to bring it to the notice of missionaries who have not seen it that they may send in orders in good season. As they are only useful for the current year it would not be wise to print much beyond the orders.

Report of the Foochow Medical Missionary Hospital; and the Second Report of the Opium Asylum in connection with the A.B.C.F.M. Mission under the care of Dauphin W. Osgood M.D., June, 1st 1880.

It is with a melancholy interest we notice this Report of a year's labor. The hand that prepared it with so much care, and which performed the labor therein recorded with so much skill, has forgotten its skill. In a very short time after the Report was issued the Physician who had ministered so successfully to the diseases of others fell a victim to a disease which no medical skill could arrest.

The examination of this Report *will deepen* the feeling of every one who reads it of the *great loss* which the medical missionary work has sustained in the early removal of Dr. Osgood. After 10 years of careful and pains-taking industry in acquiring the language, and in the study of the people, their diseases and constitutions he had got into his new hospital building, which was built under his own superintendence with every new appliance adapted to the treatment of patients. The Report shows the pains-taking accuracy in classifying the diseases treated, in studying their exact character, &c. The Second Report of the Opium Asylum in connection with the First Report of it shows how careful he had studied this prevaling appetite of the Chinese and the attendant diseases of the systems caused by it. His mode of treatment appears to be very successful. But when to our view he was just fitted for more extended usefullness he is taken away. Well may all pray "Spare, Lord, Thy servants. May their Lives and health be precious in Thy sight."

We hope that some one will soon be found to enter into his labors and continue the work so wisely begun by him. No department of labor opens a wider field of usefulness than that of the medical labor in connection with Christian work. And few more important positions are open to a Medical Missionary than the one thus vacated by the lamented death of Dr. Osgood. We tenderly and lovingly bear witness to his earnest and devoted Christian spirit in his work.

Hanlin Papers, or Essays on the intellectual life of the Chinese. By W. A. P. Martin, D.D., LL.D., President of the Tungwen College, Peking.

This book comes to us from our respected friend, the author, through Messrs Kelly and Walsh, of Shanghai. We are glad that Dr. Martin thought of collecting all these various papers, on such a variety of subjects, into one volume or easy perusal, and future reference. Many of his friends, as well as ourselves, will be pleased to see them in this permanent form. The volume contains in all sixteen distinct papers, on as many distinct subjects, which were published at different times and in different periodicals since 1869. Dr. Martin,

in his preface says, "The contents of this volume, though somewhat miscellaneous, are yet connected by a certain unity; falling naturally into three divisions treating respectively of the Education, Philosophy and Letters of the Chinese; in a word of their Intellectual life."

Our readers will get a better idea of the contents of the book by the titles of the papers as given in the table of "Contents." "The Hanlin Yuen or Imperial Academy." "Competitive Examinations in China." "Education in China." "An Old University in China." "The San Kiao, or Three Religions of China." "Remarks on the Ethical Philosophy of the Chinese." "Isis and Osiris, or Oriental Dualism." "Alchemy in China." &c. These show what a rich variety of subjects pass under the consideration of the writer. They are all treated in the author's best style and present a clear view of the matter under consideration. As the author has had special advantages of examining some of the matters referred to in essays placed first in the book, they are of special interest to those who have not visited the capital of the empire. It is, of course, impossible in such a cursory notice as this to refer to each essay seperately. We may at a future time refer to some of them. But in the mean time we commend these essays to those who would study "the intellectual life of the Chinese."

The Chinese Buddhism:—a volume of sketches, historical, Descriptive, and Critical. By Rev. Joseph Edkins, D.D., authors "Religion of in China: "Introduction to the study of Chinese characters," etc, etc. London," Trübner & Co., 1880.

This handsome volume of 453 pages comes to us from the respected publishers. It is brought out, as to typography, paper, and general finish, in their best style. When they state that Mr. A. Wylie revised the proof sheets, and prepared the copious and valuable index appended to the work, our readers will feel assured that there are few errors in the text.

The work is divided into twenty-six chapters and embraces a wide range of topics connected with Buddhism. By grouping the subjects of some of the most important chapters, we will enable our readers to form an opinion of the research which has been employed in its preparation. Dr. Edkins, says in his preface, that some parts of the book were written twenty-five years ago and that he has availed himself of the writings of other authors; he refers to Dr. Eitel, of Hongkong, and Mr. Thomas Watters as having written ably on the subject but states that his acquaintance with this religion is largely from Chinese writers, of whose writings he has a large collection.

There is in the commencement of the book a "Life of Buddha in four chapters." Chapter V. "The Patriarchs of the Northern Buddhists." Chapter VI. "History of

Buddhism in China." Chapter VII. "The schools of Chinese Buddhism." Chapter IX. "The Buddhist moral system." Chapter XI. "Relation of Buddhism to the older Hindoo Theology." Chapter XII. "The Buddhist Universe." Chapter XVII. "Buddhist Literature." Chapter XX. "Effect of Buddhism on the Philosophy of the Sung Dynasty." Chapter XXI. "Feng-shui, or the wind and water superstition of the Chinese." Chapter XXVI. "Books and papers that may be consulted in the study of Chinese Buddhism." "Alphabetical Index of proper names and subjects." "Alphabetical Index of Titles of books mentioned."

This table of contents will enable all our readers to judge of the wide range of the researches, the results of which are presented in this book. It will at once take its place as the most complete work on Buddhism in China. We commend it as such to all who wish information on this subject.

THE CONNECTION OF THE POST-DILUVIANS WITH THE ANTE-DILUVIANS.

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1. The Sacred Scriptures of the Old and New Testament.
2. God in Human Thought. By E. H. Gillett, D.D.
3. God in History. By C. C. J. Baron Bunson, D. Ph. D.C.L. D.D.
4. The Theology of the Greek Poets. By Prof. W. S. Tyler, D.D.
5. Cyclopœdia of Biblical, Theological and Ecclesiastical Literature. McClintock and Strong. 9 Vols.
6. Dictionary of the Bible. By Dr. William Smith.
7. Chinese Natural Theology. Rev. John Chalmers, LL.D.
8. Traite sur quelques points de la religion des Chinois. Par le R. Pere Longobardi. Paris 1701.
9. Vestiges des Principaux dogmes Chretiens, tires des anciens livres Chinois avec Reproduction des textes Chinois. Par le P. de Premare. J. S.

Owing to a misplacement of the Title for the article on the Post-diluvians, we have printed it on this separate slip that it may appear in its proper place, before the essay.

PUBLISHERS *"Chinese Recorder."*

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ON POST-DILUVIANS.

THE History of the nations, which occupied the various portions of the earth subsequent to the Deluge shows us that they had an extensive knowledge of various arts and manufactures and were in a state of advanced civilization. It has been a subject of much research to find out, whence they derived this knowledge of Arts and Manufactures, and whence originated their civilization. The history of these nations makes it known to us that these peoples occupying parts of the earth widely separated from each other had many ideas of religion in common amongst the several nations, and that many of them worshipped the same objects. It is also known that they had many ideas in regard to God, His nature and government, and of the future punishment of the wicked, which were very similar to those revealed by Jehovah to the children of Abraham, and yet which could not have been derived from that revelation. It has also been a matter of great research to find out whence these nations derived their knowledge of the matters connected with religion and whence nations, so widely separated, derived their knowledge of the doctrines of religion which were only known to the Jews by revelation from God. It is our object, in the present paper, to present some views in explanation of these questions which have been the objects of so much research. In placing the titles of these several books at the head of our pages, it is not our object to present the views of any one of them in detail, neither is it our object to criticise or controvert the views presented by any of them: the object is rather to show some of the literature of the subject and what a wide range the discussion has taken. We write from the stand point of those who accept the account given in Genesis as a reliable account of the early ages of our race;

who believe its account of the destruction of the earth by a flood, and the repeopling of the earth by the decendants of Noah and his sons. We will not occupy our time with any discussion of side issues. The tenth Chapter of Genesis gives us a list of the sons of the three sons of Noah which has come to be regarded as the most reliable ethnological chart of the various nations. In the 1st Chapter, we have the account of the confusion of tongues, and the consequent wide dispersion from the plains of Shinar, of the multitude who were engaged in the futile attempt to build the tower that should reach to Heaven. Subsequent to this dispersion, in the sacred narrative, we have only the history of one branch of the family of Shem. That branch from which Abraham descended. We have no account as to how the people found their way into the various parts of the earth; but History informs us that in the near future nations existed in Egypt, Syria, Babylonia, India, and China, in an advanced state of civilization, with the knowledge of agriculture, architecture, the art of war, with the institution of the family and civil society. Some of these nations were distinguished for excellence in some particular art as the Egyptians were distinguished for a special developement in architecture; the Babylonians in the art of war; the Hindoos for the perfection of their language; the Chinese for the principles of civil government and of the family relations and all had made great attainments in agriculture. The great subject of inquiry is, how did these nations so soon after their origin arrive at such a state of civilization and at such excellence in the several arts. Without controverting the opinions of others or discussing the suggestions made by many writers on the subject, the point which I wish to suggest is this. All these several nations derived their civilization and their knowledge of divine truth from the same source, and that source was the Antediluvians. To establish this proposition it is necessary to inquire whether the Antediluvians had made great advancement in all these arts and institutions, and whether there was a suitable channel for the transmission of this knowledge to these Post-diluvian nations. The Bible presents very incomplete statements as to the social and political condition of the Antediluvians or of their attainments in civilization. But these incomplete statements afford the grounds for surmises in regard to these matters. There are also obvious considerations which justify us in forming opinions in regard to what was the progress of the Antediluvians in civilization and the arts of life. It is accepted by most Bible students that Adam, the progenitor of the race, was gifted with superior intelligence, that he not only received from God, the faculty of speech, and a

spoken language, but that he also received such instruction in the principles of the organization of the family and human society, as enabled him to establish the principles of family and civil government among his posterity. He had the knowledge of keeping and dressing the garden of Eden, in his state of innocence. This was no ordinary attainment, we may justly suppose in these Arts. The fruits and grains were in their primeval excellence, the ground had not yet suffered injury to its fruitfulness from the deluge. Commencing under these favorable circumstance, we may justly suppose, that in the long experience of nine hundred years, Adam attained to unequaled efficiency in the cultivation of the ground. It is stated that "*Tubal Cain* was an instructor to every artificer in brass and iron," and that Jubal was the father of all such as handle the harp and the organ. Cain very soon after his removal into the land of Nod, built a city. These statements indicate the cultivation of the arts and manufactures of iron and brass—the commencement of architecture and the manufacture of the instruments of music, as the harp and the organ. Having thuse commenced these arts soon after the creation, we may suppose, in connection with the long lives of those who so early attained distinction in them, that the people attained to great excellence during the sixteen hundred years before the flood. The short narrative says "that some became mighty men, which were of old men of renown." This we understand to imply that wars existed amongst the Antediluvians, that they had instruments of war and military tactics and those who acquired skill as leaders of their armies. The construction of the Ark indicates that the people had arrived at a great perfection in architecture before the flood. When we consider the great intelligence of the progenitor of the race, the revelation which he received from God, communicating what was necessary for him to know in order to fit him to fulfil his duty in the high position which he occupied, and when we consider the length of their lives which enabled them from their own experience to carry everything to the greatest perfection, we may justly suppose that the people who lived before the flood *had attained to the highest perfection* in all the arts pertaining to civilized life.

In regard to the second point, was there any channel by which the knowledge of these arts could be transmitted to the nations which originated subsequent to the flood. We think there was. Noah had lived 500 years before the flood and his three sons had each lived 100 years. This length of time gave them sufficient opportunity to become more or less acquainted with all the arts which were known amongst their fellow men. The building of the ark gave them practical experience of

some of the most important of these arts. Immediately after the flood the position they occupied as the heads of a new population of the earth would cause them to be especially solicitous to preserve a knowledge of all the useful arts and institutions which had existed among the antediluvian patriarchs. The fact that they had been preserved miraculously by God, whilst the rest of the world perished by the flood would give them prestige with their posterity far beyond that of ordinary fathers and leaders; hence, the information which they imparted to their children, and grand-children of the fourth and fifth generations in regard to the arts and manufactures, the customs and institutions which existed amongst the antediluvians, would be treasured up by their descendants as a revelation of the utmost importance to their future happiness and prosperity. As Noah lived after the flood three hundred and fifty years, and Shem five hundred, and we may suppose, Ham and Japheth for a like or longer period there was ample time for these heads of the new race of mankind to communicate to their numerous posterity all the knowledge of all the various arts and manufactures which they had preserved from the ruins of the old world. The boldness of the project which these descendants combined to execute, namely, to build a tower which should reach to heaven, and bid defiance to the power of any subsequent deluges is evidence of the confidence they themselves felt in their own skill in architecture, and the resources which they had for the execution of their plans. We may suppose that they had made equal attainments in all the other arts connected with a high state of civilization. This then was the condition of the population of the earth subsequent to the deluge, and at the time just before the dispersion. When their plans for the erection of the tower were frustrated by the confusion of tongues, this population, thus acquainted with the arts and manufactures of civilized life, were dispersed, according to their families, all over Asia, and Europe, and Africa. Under these circumstances it is the most reasonable supposition that wherever they went, they carried with them the knowledge of the institutions and usages of society, and of the arts which they had in common before their dispersion.

In accordance with this supposition, history informs us that these several nations, had in subsequent time, many of the same institutions and arts existing amongst them. The resemblance which existed in the institutions and arts, in countries widely separated from each other affords a strong presumption that they received them from one common source. This may be made more plain by an illustration from that which has happened in modern times. During the sixteenth century, under the influence of a variety of motives and

circumstances, emigration occurred from great Britian to the Eastern coast of North America. These emigrants were from different classes and conditions of society. Some of them went at their own expense as individuals and families, some by the assistance of patrons and companies. Without going into any special detail of the difficulties and dangers encountered from the rigor of the climate, the hostility of the Indians, their penury and want of supplies, I may state as the general result, that they, in the end, were organized into thirteen political communities known as the Thirteen Colonies of North America. These settlements were formed along the sea-coast having every variety of climate, from that of the severe winters of New England to the mild and balmy weather of Georgia. With some small diversities, which are easily accounted for by the individual character or class of the founders of the several communities, these thirteen different colonies reproduced, in their different homes the various family, social, educational, religious and political institutions, and the various arts and manufactures which existed in the country from which they emigrated. This result occurred though these several communities had very little intercommunication between the respective new settlements; nor had they any personal acquaintance with each other in the old country. The resemblance which existed in the institutions, arts and customs which they established in their new homes is sufficiently explained or accounted for by the fact that each settlement reproduced in its own home, and, in their main features the institutions, usages, customs and arts, with which they had been familiar in their mother country. It would appear absurd to all students of history for any one to attempt to account for the resemblance which existed in the institutions, civil and religious, the customs and and arts of these thirteen colonies on any other grounds than the fact of their common origin from the same country. From these considerations it therefore appears to us a sufficient and satisfactory method of accounting for the resemblance which history informs us existed in the institutions, arts and manufactures of the nations which existed after the flood by the fact of their common origin from the three sons of Noah, and that at the dispersion at the time of the confusion of tongues, they carried with them to their new homes the knowledge of the arts of civilized life which had been preserved from the ruins of the flood. This might be further illustrated by a reference to the emigrants which have gone out from great Britian and Ireland to Australia, reproducing in their main features, in their new settlements, the institutions and arts of their native lands, but the above will suffice by way of illustration.

We come now to the consideration of the second part of the subject, namely, Whence did the nations which existed after the flood derive their knowledge of Divine things and the usages and modes of religious worship. The history of these nations makes known to us that these nations all had some knowledge of Divine things;—as the existence of a God or gods, the protection and rule which the gods exercised over men, that the gods heard and answered the prayers of their worshippers, in blessing the good, and punishing the wicked; the knowledge of a future state, of rewards and punishments &c. In the usage and modes of religious worship, they had the usage of praying to the gods, of worshipping them at appointed places as at altars or in temples erected for such purposes, the presentation of sacrifices and thank-offerings, the observance of appointed times and seasons for religious worship, as at new and full moon, as at New Year and at the occurrence of important events, as at marriages, deaths, and commencing great and important undertakings, as in removals or wars, &c. They had the usage of seeking Divine direction by prayer to their gods, and by various modes of divination; they had also other religions usages which it is not necessary to mention in detail.

In the history of some of these nations we find handed down through the long centuries some knowledge and traces of the most recondite doctrine of revelation, as of the Trinity in the God-head, as of the appearance or birth of God in human form, the expectation of a time to come when there would be the universal prevalence of peace and happiness upon the earth among men, the idea of a final judge who was to determine the destiny of all men in the future world. Most of these nations had one chief god as its special patron god, protecting and defending it from its enemies. The statements of their ideas of Divine things had greater or less clearness or distinctness in the various countries. In some the attributes, works and worship had a great resemblance to those which are ascribed to Jehovah in the Revelation to the Jews. In Greece great prominence was given to the idea that the gods had an interest in, and exercised a control over the affairs of men both as individuals and as organized into political societies. In Egypt great distinctness was given to the judging of the dead, as is abundantly evident from *The Book of the Dead* which has been found and deciphered, and which gives the account of the judgment of those who have died. This judgment was presided over by Osiris and forty-two assessors in the hall of truth, and the good were received into the abodes of bliss, and the wicked were assigned to everlasting woe. In India the idea of the Omnipresence of God appears

to have been especially prominent in the minds of the people and the idea of the Trinity in the Creator, the Preserver and the Destroyer. The idea of the incarnation of God or the appearance of God in human form was diffused among all these nations. In connection with this there was the idea of the miraculous conception in Virgins; and in nearly every nation there is a myth that some of their great sages or heroes were born of a Virgin from a conception by Divine power.

Different nations widely separated from each other held the belief that kings were appointed to rule by the chief god of each nation: and that when the Ruler of the nation ceased to rule justly and for the good of the people, the god rejected him from the throne and appointed others to occupy it. This belief is expressed by the Chinese in their earliest records; and it continues to be the national faith till the present time. In the Shoo King, p. 294, when a new king was justifying before the people his taking the throne, he says of the king whom he displaced "and now Show, the king of Shang, treats with contemptuous slight the five constant virtues, and abandons himself to wild idleness and irreverence. He has cut himself off from Heaven. He neglects the sacrifices to Heaven and Earth. He has discontinued the offeringe in the ancestral temple. Shang-ti will no longer indulge him, but with a curse is sending down on him this ruin. Do you support me with untiring zeal reverently to execute the punishment appointed by Heaven." In a recently recovered cylinder of Cyrus the Great, as stated by Sir H. Rawlinson in a paper read by him before the Royal Asiatic Society, is recorded Cyrus' declaration on his founding the Persian Universal Monarchy, after his capture of Babylon. Sir H. Rawlinson states thus the purport of the declaration, "Nabonodus had just abandoned his capital, and the introductory part of the newly discovered inscription declares *that the gods have rejected him for his impiety and neglect of their temples*, while it extols the piety, the greatness and the glory of Cyrus, whom the Heavenly powers have raised up to avenge their cause. The introduction is followed by what purports to be the text of a proclamation issued by Cyrus on the taking of the city *containing* a *repetition of these allegations*. How wonderfully like a Chinese declaration under similar circumstances is this declaration of Cyrus.

The expectation of a coming time of great prosperity and happiness was widely diffused, as was also the expectation of one who should save men from the miseries of their present condition. These expectations which existed in the vicinity of Rome, and which were given expression to by Virgil in one of his odes, may have come from

the Jewish Scriptures; but they existed in other countries where such origin could not be assigned to them. They existed with great distinctness in India; and were incorporated into his system by the author of Buddhism, and now the Buddhists in China are looking forward to a time of great peace and happiness on the earth when the third Buddha, which is styled the Buddha to come, shall have come.

While each country gave particular prominence to some one or other idea of Divine things yet all these countries had the knowledge of the general system of Divine things, and there was a general resemblance in the main features of their systems of doctrine.

The matter now to be considered is how we can best account for the existence of the same religious opinions in so many countries so widely separated from each other. I shall not spend time in stating the different surmises that have been presented, nor in presenting objections to them. I confine myself now to stating my own opinion, and in presenting some reasons in support thereof. I hold that as these nations had a common origin from Noah and his three sons, and were dispersed into the various parts of the earth at the confusion of tongues they carried with them the knowledge of Divine things, and the forms of religious worship which their ancestors had received from the Antediluvian Patriarchs. I suppose that the Antediluvians had the full knowledge of *a complete system of Divine truth and worship*, which God had revealed to them. As this proposition may not be immediately accepted as true by all my readers, I will first endeavor to establish its correctness. It is true that in the short account which the Bible gives of the people before the flood, we have no full statement of their knowledge of Divine truth or of the forms of Divine worship which prevailed amongst them; yet, we have some very *important particulars* which give us definite information on some points of religious truth, and much more *by implication* in regard to both points. It is an accepted fact that a skilled naturalist, when he is supplied with some particular bones of an extinct species of animal life can, with these bones before him construct a long skeleton of the extinct aminal. This he can do because of the resemblance which prevails amongst the forms of animated nature, and because of the analogy in such forms which enable the naturalist to decide from the bones before him what must be the forms of the absent bones in order to complete the skeleton of the aminal according to the regular system of animated nature. It will not therefore be thought strange that a student of the Divine Truth and Worship which God has revealed in the Old Testament should endeavor from the five interesting and important items which are given in the five chapters

of Genesis of the religious ideas and worship of the people before the flood to complete a system of the religions, faith and worship which prevailed amongst them. This should not be difficult when he has the complete system reproduced in the subsequent revelation to guide him and when the scattered parts are found among the traditions of all these nations. Let us first see what items these few chapters give us. It is admitted by all, that Jehovah revealed to our first progenitor in his state of innocence, a full knowledge of His own attributes, works, and worship. This knowledge was continued with him after his fall. In connection with the declaration of the punishment of the first pair, and of their tempter, God in mercy stated to them that there would be a Saviour, using the wondrous words that the seed of the woman should bruise the serpent's head. We may well suppose that God made a full and complete revelation to them of the nature, miraculous birth, and offices of this promised Redeemer, but these first words imply a great deal in regard to his character and work. He was to be in *an especial sense* the seed of the woman, implying a birth not by ordinary generation. He was to bruise the serpent's head which implies that He was to destroy the great enemy of God and man. After the fall God instructed Adam to worship Him by the offering of sacrifices, and that there were appointed times for such worship; for in the Inspired narrative it is said, that in the process of time it came to pass that Abel also brought of the firstling of his flock and of the fat thereof. Gen. IV. 3.-4., And the Apostle Paul teaches us that by faith Abel offered a more acceptable sacrifice than Cain. Heb. XI. 4. Whether the expression process of days means the end of the years or the end week, it implies there was some appointed time for the worship of God; and as the weekly Sabbath was given to man in the garden, we may suppose that the observance thereof was continued after his expulsion from the garden. He continued to observe it as a day of sacred rest and worship. The supposition is confirmed by the fact that the division of time into weeks was in use in the of time of Noah—a division of time which only occurs with the Sabbath. When the Apostle says that Abel by faith offered, it implies that Abel *had some revelation* from God on which his faith relied. The most probable supposition is that God having revealed to man that there was a Saviour to come "whose heel the serpent should bruise," which naturally refers to His suffering in the room and place of mankind, and having instituted sacrifices, or the offering of the life of innocent animals, He revealed to Adam and his children the nature and object of sacrifices. He made known to them that these sacrifices were a type of the Lamb of God slain from the foundation of the world,

whose blood alone could atone for sin, and that it was *by faith in this great sacrifice*, of which the firstling of the flock was a type, that Abel offered a better sacrifice than Cain. This point may be elucidated by a reference to a remark which is often repeated, viz; that "the Lord's Supper is an epitome of the gospel." This means that an intelligent observance of this ordinance implies that the worshipper has a knowledge of the leading doctrines of revelation; as, The nature and perfections of God, His relations to man, the provision of a Redeemer, the death of the Saviour in the room and place of the Sinner, the forgiveness of sins, man's reconciliation to God through the merits of Christ, &c., &c. In the same manner the intelligent use of sacrifices in the worship of God by Adam and the early Patriarchs, as typical of a coming Redeemer, implies a knowledge by them of the same doctrines of revelation. The whole narrative of God's intercourse with Adam subsequent to the fall, as well as before and with his posterity, was of the most familiar, and friendly character, implying His hearing their prayers, rewarding their obedience, punishing sin, giving them council and instruction in the path of duty, and warning them against the consequences of sin. It also indicates that God manifested himself most clearly and distinctly to mankind as in His manifestation of the reception of Abel's offering, and the rejection of Cain's—the reproving of Cain for his anger at the rejection of his offering: the calling of Cain to account after the murder of his brother: the remitting of a part of his punishment on his petitioning therefor. There is no intimation of how this manifestation of himself was given, whether by audible voice, mental impression, or symbolical indication; but the narrative implies that it was real, immediate and distinct. The narrative in its conciseness does not state that this manifestation of himself to men continued up till the time of the flood, but there is no statement that it did not continue,—whilst the expression in Gen. VI. 3., "My spirit shall not always strive with men," favors the supposition that God's special manifestation to men continued *during all the centuries before the flood*. This is still further supported by the fact that when God had determined to destroy the race, He *made known* the coming flood to Noah; he instructed him in the making of the ark for his own deliverance and that of his family. There is the same minute and special Providence in connection with the bringing of all the animals into the Ark, the seeing Noah and his family within its precincts, and then shutting the door after them, as was manifested to Cain and Abel. The account of the patriarch Enoch would lead us to suppose that he had all that knowledge of God and of His worship, and of the means of growth in grace which

is necessary to the attainment of the highest excellence which is attainable on earth ; for it is said "Enoch walked with God and he was not for God took him." The Author of the Hebrews says "By faith Enoch was translated, that he should not see death: and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here the inspired writer teaches us that the fact that Enoch walked with God implied the full knowledge of the character of God. We may properly extend it and consider that it implies an understanding of the way of reconciliation through the expected Saviour. His translation from earth to heaven without dying, implies that there was amongst the people a knowledge of heaven, a glorious dwelling place of the righteous with God himself. The translation of Enoch without dying implies the knowledge of this body and soul dwelling together in bliss. There is reason to suppose that it pertained to the several Patriarchs and others to be instructors in righteousness. The duty of instructing children in the knowledge and worship of God *is one which is recognized by all christians as belonging to parents; and* we are therefore warranted in supposing that the Patriarchs of the race were faithful in the discharge of this parental duty. But this expression of sacred writ, that "my spirit shall not always strive with men" and "of all their hard speeches which ungodly sinners have spoken against him," and that Noah is styled by Peter "a preacher of righteousness" lead us to suppose that, beside the instructions given by the Patriarchs as parents, there was some system or plan of public instruction in divine things among the people before the flood. There is one passage of the narrative in Genesis that has never been satisfactorily explained. It is Gen. IV: 26, last clause of the verse. In the English text it reads "then men began to call upon the name of the Lord," and in the margin, "then begun men to call themselves by the name of the Lord;" taking the marginal reading as the correct one, I would suggest that it means that the children of Seth called themselves by the name of Jehovah, in the sense of regarding themselves as the chosen people of God, as the children of Abraham were subsequently the chosen people of God; and the political society they established had Jehovah as its Head and Ruler, as the Jewish Theocracy subsequently had: reasons for this interpretation will be given below.

The people before the flood had a *full and explicit knowledge* of the future judgment and punishment of the wicked by Almighty God.

This fact does not appear from the narative in Genesis. But it is found in the Epistle of Jude, verses 13, 14 and 15. There are wandering stars to whom is reserved the blackness of darkness forever. And Enoch also the seventh from Adam prophesied of these saying, "Behold the Lord cometh with ten thousands of his saints, To execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is a fuller statement of the doctrine of the future punishment of the wicked than is found in the revelation which is given in the Old Testament. If Enoch had such a complete and full knowledge of the future punishment of the wicked, we are fully warranted in the supposition that he had equally as full and complete knowledge of the future rewards of the righteous. And thus we have inspired authority that the doctrine of future rewards and punishments, of the glory and blessedness of Heaven, and the terrible sufferings of hell, were known to the people before the flood. And when the New Testament thus makes known to us that the full knowledge of some of the most important doctrines of Revelation were known to the inhabitants of the earth before the flood, of which knowledge not the slightest intimation is given in the narrative in Genesis, I think I am fully warranted in the supposition, that to the earlier Patriarchs of our race was given *as full a revelation of divine truth*, as was given to the Jews under the Old Testament dispensation.

There is a principle of the divine government, which was taught by our Blessed Lord, which gives a strong support to this supposition. Our Saviour says, "and that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." These passages teach that the responsibility of men is in proportion to the light and knowledge of divine truth which they have. The people at the time of the flood were held to a very fearful responsibility in that they were visited with such a terrible destruction by the flood. According to the rule of divine government as laid down in these words of our Lord, I think that we are *shut up to the conclusion* that these people had a full and clear revelation of the divine will for their guidance and rule of life, and that it was by reason of their sinning against such light, and such knowledge that they brought upon themselves such a condign punishment. Let every reader read

over the short narrative in Genesis with this understanding of the knowledge of divine truth which the people then possessed and it will throw a flood of light upon the narrative which he never saw before.

Many will hesitate to accept this view of the subject because they find no intimation in the Old Testament that such a full revelation of divine truth had been previously made to the human race; and because there is no trace of such a knowledge of divine truth coming down by tradition from Noah to the children of Abraham *found in the Bible*. With the exception of the prophecy of the future judgment by Enoch as quoted by Jude, and referred to above, the fact is readily admitted that there is no direct reference to this point in the Bible. But that does not prove the fact that no knowledge of revealed truth came to Abraham from that source. His ancestors had been worshippers of the true God and when he was called by Jehovah to go out to a land that God would show to him, there is not the slightest evidence in the sacred narrative to show that he needed any instruction as to who Jehovah was, or as to His character. His claim to his obedience is readily acknowledged and though the family in Mesopotamia continued to worship images, yet the intercourse which subsisted between the children of Abraham and their relatives in the old home, shows that they *still retained* among them the knowledge of Jehovah as Laban did when he erected the pillar Mispah as a witness between himself and Jacob. Melchisedek, in Abraham's time, was a Priest of the most High God, having his knowledge of him by tradition, and having his office from the same source and to this Priest of the traditionary faith and of the antediluvian dispensation Abraham, the called of God, as the head of the new dispensation paid tithes. Reuel, the father-in-law of Moses, and his son Jethro were Priests in succession, of the True God, having their faith and office by the traditionary knowledge of the True God. And Jethro when he came to meet Moses and the children of Israel in the wilderness took a burnt offering and sacrifices for God: and Aaron came and all the Elders of Israel to eat bread with Moses' father-in-law before God. Exodus, 18; 12. The Speaker's Commentary remarks on this verse thus, "This verse clearly shows that Jethro was recognized as a Priest of the True God. The identity of religious faith could not be more conclusively proved than by the participation in the sacrificial feast." Balaam in the land of Moab, while he did not live according to his knowledge of the truth, yet had much knowledge of the True God and of revealed truth. Job in the land of Uz: who probably lived about the same time as Moses, and who would appear to have received his knowledge by tradition from

the Patriarchs, and not through Abraham and Moses, had a very extensive knowledge of many of the deep mysteries of God. His neighbors also had much knowledge of divine things. Job has left us one of the clearest testimonies to the fact that the Patriarchs had a knowledge of the resurrection of the body, that is found outside of the New Testament, when he says, "and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19 and 26. Such is some of the incidental testimony which the Sacred Scriptures afford us of the existence of the knowledge of divine truth which was found among some of the tribes in Western Asia, as late as the time of Moses and which knowledge came to them by tradition from Noah and his sons. Yet it *is* strange that no special reference is made to this previous revelation in the Old Testament. But there are two considerations either of which are sufficient to account for the fact that this knowledge is not referred to in the Sacred Scriptures, but both taken together may satisfy even the most doubting. When Moses received the pattern in the mount, after which he was to make the Tabernacle and its utensils, he received this special command, "And look that thou make them after their pattern, which was shewed thee in the mount." Ex. 25; 40. We may suppose that this same principle was applied to everything as well as to the Tabernacle and its utensils. By this time some error had mingled with that which had come down by tradition; and in reproducing the revelation it was vitally important that nothing should be received in the Sacred Text, but that which came by special revelation. The other principle is this, that when written records take the place of that which comes by tradition—the tradition is soon forgotten and laid aside by reason of the more excellent and reliable mode of preserving their knowledge. Rev. J. P. Thompson D.D. in supplementing the article on Egypt in Smith's Bible Dictionary gives the following summary of the important Doctrines of revealed truth, which are contained in "The Book of the Dead," which was so long interred with the dead, and recently recovered to assist us in studying the history of the past. "The immortality of the soul, the rehabilitation of the body, the judgment of both the good and bad, the punishment of the wicked, the justification of the righteous, and their admission to the blessed state of the gods."

In a paper which Rev. John Chalmers LL.D., prepared for the International Congress of Orientalists held at St. Petersburg in Sept. 1876, entitled "Chinese Natural Theology," Dr. Chalmers, amongst others, notes the following doctrines of revelation as referred to in the Chinese Classics; viz, "The Omniscience, the Benevolence, the

Righteousness, the Mercy, the Decrees, the Universal Government of Shangti. That Shangti is to be reverenced, to be served, prayed to, and sacrificed to. The Rulers are appointed by Shangti, and that the people are dependent on Shangti. That the spirits of the just are in Heaven. Shangti made man with a good nature. Men in doing evil violated the divine law and their own nature. No man is now perfectly good." Prof. Tyler in "The Theology of the Greeks Poets," thus speaks of the religious views of the Greeks as presented by the poets. "According to the Homeric representation, nature recognizes the gods, not as creator, but as Lord and Master." "Nearly related to the power over nature, is the power which the gods possess to change at will the human body." "The gods also direct and control the minds of men at their soverign pleasure." "The gods have the absolute disposal of the destinies of men." "A noble wife is from the gods." "In the early ages of the world, the gods had frequent and familiar intercourse with men." "Besides these personal appearances, the gods manifest their presence or their will by signs, wonders, and prophetic voices." "The worship of the gods is as universal among men as the feeling of dependence from which it springs." "The gods claim, as their special honor and prerogative offerings at the hands of men." "Punishment is the penalty due to sin." "As to the punishment of sin in another world Homer is explicit only in regard to great criminals." In the Cyclopedia of Biblical Literature in the article on Egypt it is said, "as there are *prominent traces* of primeval revelation in the ancient Egyption religion we cannot be surprised to find certain resemblances to the Mosaic law." This is a remark that applies with equal force to the religion of every one of the ancient nations. Thus the late Prof. Lewis in his discussion of the "Primitive Greek Religion" remarks; This comparatively *pure* monotheism or this almost exclusive Jove worship, was a characteristic of the Dodonean Cultus. The worship and belief which formed so striking a characteristic of the earliest inhabitants of Gaul and Britain, was essentially the same with the Jove worship of Dodonea, that had been set up as a memorial *of one still more pure and primitive.*" The impression made upon the mind of Mr. Layard when exploring the ruins of the Ancient Babylon is expressed by him thus; "It is found," he writes, "that idolatry *was introduced* among the people when men had *a better knowledge of the True God* than afterwards prevailed; idolatry did not grow up as a religion of nature, by the ineffectual efforts of men to find the True God. But idolatry was introduced as an expedient of men, because they did not like to retain the knowledge of God in their knowledge. This is

shown in the fact that the earliest representations of God in their sculptures are the best, and *immeasurably exceed* anything of the kind existing in after ages: especially in their approach to the *true idea of God.*" Layard quoted in "God in Human Thought."

Thus we have the proof from the best authority that very distinct statements of revealed truths in regard to God, His attributes and worship are found in the earliest annals of the Egyptian, Greek, Babylonian, and Chinese nations, as well as among many different families and tribes of the descendants of Shem, in Western Asia. In Babylon, Assyria, Egypt, Greece, Rome, Syria, China, and India we find a supreme god. At the head of the Assyrian Pantheon stood "the great god" Asshur. His usual titles are "the great Lord," "the King of all the gods." Sometimes he is called "the Father of the gods," though this is a title which is more properly assigned to Belus the chief god of Babylon. His place is always first in involutions. He is regarded throughout all the Assyrian inscriptions as the special tutelary Deity, both of the Kings, and of the country. He places the monarchs upon their thrones, firmly establishes them in government, lengthens the years of their reigns, preserves their power, protects their forts and armies &c. "Rawlinson's Ancient Monarchies," quoted in "God in Human Thought." These ideas of the tutelary god were nearly the same in all these nations except that in China their continuance in the possession of the throne, depended upon their ruling for the good of the people. They are remarkably similar to those which the Old Testament teaches in regard to the relation that Jehovah sustained to the Jewish nation. And it is to be noted that these ideas were prevalent among these nations *before* the Jewish Theocracy was established.

The question to be answered is this, How did this knowlege of revealed truth become known to so many nations so widely separated from each other? The answer we propose for the consideration of Biblical students is as follows; A complete revelation of divine truth, as to the nature and perfections of God, his relation to mankind in watching over, preserving, and blessing them, hearing their prayers, and the duties they owe to Him, the worship which He had established among men, the rewarding of the righteous, and the punishment of the wicked both in this life and the life to come, the resurrection of the dead, the blessedness of Heaven, and the torments of hell, the final judgment of all men before the great Judge of the quick and the dead, in relation to the coming of the Redeemer of men, who was to be the seed of the woman, born of a virgin, by the immediate power of God, that in his day there was to be a period of great happiness

and peace, was made known to the people on earth before the flood. This knowledge was preserved by Noah and his sons, and made known by them to their descendants after the flood. When the dispersion came, at the time of the confusion of tongues, and these people scattered to the several parts of the earth they carried with them this knowledge of the truth, made known by the revelation before the flood. Some nations carried a clearer knowledge of some truths than of others. If we accept the opinion of the late Sir William Jones, that Noah went with some of his descendants to China, this will account for the Chinese having preserved the knowledge of this early revelation to a greater extent and with greater purity than any other nation.

We suppose that Jehovah was in a peculiar sense the God of his chosen people before the flood; His name being called upon them, that He guarded, defended, and blessed them. In remembrance of this when the various nations had corrupted their way, and made to themselves gods, which are no gods, each nation selected the chief god of its pantheon to be its tutelary god seeking specially his blessing and protection. As this theory in our judgment explains all the main facts of the case, accounts for the fragmentary knowledge of revealed truth which is found among all ancient nations, for the many myths and legends that show a knowledge of and a connection with the early history of the race, which are found among all the nations of the earth, we conceive that it has a just claim to be received by Biblical students as the correct theory till a better one is proposed, and as such we submit it to their thoughtful consideration.

A. P. HAPPER.

THE ANCIENT DYNASTIES OF BEROSUS AND CHINA COMPARED WITH THOSE OF GENESIS.*

BY REV. T. P. CRAWFORD, D.D.

BEFORE entering on the main part of the subject for discussion, it will be necessary to give some account of Berosus, the great Chaldean historian, and how his List of Babylonian Dynasties, both before and after the Deluge, have come to our times.

Berosus was priest of the Ancient Temple of Belus at the city of Babylon, in the days of Alexander the Great and his immediate successors. He flourished as a man of learning towards the end of the third century before Christ. Having first acquired a knowledge of

* Chapters 5 and 11.

the Greek language in his native city, he afterwards went into Greece and opened a school of Astronomy. By his assiduous labors there, he gained for himself distinguished fame and a statue with a golden tongue erected by his pupils in the Gymnasium of Athens.

While at Athens Berosus composed his celebrated history of Chaldea in the Greek language for the benefit of his pupils and other scholars, contained in three large volumes—all of which, except his List of Dynasties and a few other extracts, were unfortunately lost at a very early day.

Berosus, as Priest of the temple of Belus, had free access to all its ancient Records, as well as to all the learning and traditions of that renowned people. He was beyond doubt a most eminent scholar, and in many respects well prepared for the work of a historian. It is said that his books were written with "a serious regard for truth." Josephus always treats him with the profoundest respect, representing his works and the Chaldean Records as having a "great agreement with the Hebrew Scriptures," and gives us several valuable extracts from his 'lost history.' The most valuable perhaps of all is the List of Babylonian Dynasties, which is not found in Josephus, but in Eusebius and Syncellus, two Christian writers of the 4th and 8th centuries of our era. This List however, was not taken by them direct from the works of Berosus, but from those of Abydenus, Apollodorus, Alexander Polyhistor, three Greek historians of an earlier date than themselves. According to their statements, "Berosus narrates that there were at Babylon the writings of many authors, preserved with the greatest care, comprising a history through many myriads of years, in which was contained an account of the *computations of time*, the history of the heavens, the earth, and the sea; also the birth of mankind, the reign of kings with their memorable deeds."

The cuneiform tablets recently discovered and translated by Mr. George Smith show clearly that the early Chaldeans had such ancient writings, and that they agreed in many respects with the book of Genesis. But I cannot dwell longer on these interesting facts, the only point to which I wish to direct the attention of the reader now being Berosus' List of Babylonian Dynasties and the length of their reigns as we now have it through the medium of his various copyists.

Leaving out all matters not relating to the line of chronology running through the list, I give it here as taken from the last work of the lamented Mr. George Smith, called "Ancient History of Babylonia from the Monuments."

TABLE OF BABYLONIAN DYNASTIES.

("From Berosus by Abydenus")

"Period Before the Deluge."

1. "Alosus of Babylon, the Shepherd of the people, for	10 *sari*,	or	— years. 36,000
2. Alaposus, or Alasposus, for ..	3 *sari*,	or	10,800
3. Amelon, of Pantibibla, for	13 *sari*,	or	46,800
4. Ammenon, of Chaldea, for ..	12 *sari*,	or	43,200
5. Amegalosus, of Pantibibla, for ..	18 *sari*,	or	64,800
6. Daonus, the Shepherd of Pantibibla, for	10 *sari*,	or	36,000
7. Eudoseskus of Pantibibla, for ..	18 *sari*,	or	64,000
8. Amempsunus, a Chaldean of Laranka, for	10 *sari*,	or	36,000
9. Otiastes, a Chaldean of Laranka, for	8 *sari*,	or	28,800
10. Sisithrus (or Noah) his son, for	18 *sari*,	or	64,800
From the reign of Alorus to the Deluge were	120 *sari*,	or	432,000

These enormous figures will be treated of further on.

"Period After the Deluge."

"First Dynasty of 86 kings, for 34,080 years, or for 33,091 years? headed by Evekous for 4 *neri*, or 2,400 years; and his son Cosmosbelus for 4 *neri* and 5 *sossi*, or 2,700 years.

Their five next successors were:—

Posus for, ...	35	years.
Necubes, for	43	„
Nabius, for	48	„
Oniballus, for	40	„
Zinzesus, for	46	„
Second Dynasty of 8 Median kings, for	224	years.
Third Dynasty of 11 kings, for ..	..?	„
Fourth Dynasty of 49 Chaldean kings, for	458	„
Fifth Dynasty of 9 Arabian kings, for	245	„
1. Mardokeutes	45	years
2. Sisismardakos	28	„
3. (Wanting)	—	„
4. Nabius	37	„
5. Daranus	40	„
6. Nabonnabus	25	„
Sixth Dynasty consisting of Simisanis.	..	?
Seventh Dynasty of 45 Assyrian kings, for	..	526
Eighth Dynasty of 2, Phulus and Nabonassar.	..	?

These end the two Tables of Berosus as they have come to us through many hands, and containing many difficulties. Looking at them as they now lie before me, several things strike my mind with peculiar force. One is, that their author meant to give a continuous line of *human* governments and chronology from the beginning of Chaldean history down to the reign of Nabonassar, and that therefore they are of inestimable value. Another is, that the antediluvian Table has suffered very little in the transmission, and that we now have it substantially as the author gave it, excepting the after blending of the human and zodiacal period into one, through the double use of the 10 dynastic names. But on the other hand, the post-diluvian Table seems to have suffered considerable mutilation, and therefore it is much more difficult to understand.

The language throughout the two Tables has an ancient flavor about it, and in various ways evinces the fidelity of the author. For instance ;—

1. When the original Documents *name* the Dynasties he names them, and when they *number* them, he numbers them ; where they give the length of reigns in *sari* he gives them in sari, and when they give them in *years* he gives them in years

2. The whole time is divided into two grand periods—before and after the Deluge—and the reign of every dynasty or king given *in years* is of a reasonable length, hence the fair inference is that those which are given in *sari* are of reasonable lengths also.

3. The succession of Dynasties is clearly *human*, every name in the line being that of a man. No god, hero, or giant ever forms a link in the chain.

4. The nationality, native city, and other things peculiar to the founders of most of the dynasties or of the dynasties themselves, are mentioned in a very matter of fact way, as if the author were recording, not myth, but history.

I would also call attention to the fact that the 10 leading names in the first Table are never called 'kings,' or 'dynasties,' but simply Alorus, Alaparus, &c., &c. The strong presumption is that they are applicable to either, being the Titles given to the founders of ruling families or to their governments, used in a manner which has long prevailed in China ; as Hia, Shang, Cheu, terms designating the dynasties themselves as a whole, or any individual head of them. China, I believe, retains very much of the old Chaldean learning and civilization, such as the naming of dynasties, the divisions of time, and other institutions or customs far too numerous to mention here. China is doubtless one of the very best fields in which to find antedi-

luvian remains—far better than the Mounds of Babylonia, as they are here in a much more perfect state. The early, or what is popularly called the Fabulous history of China, furnishes the means by which to clear up many difficulties in the science of chronology.

The Chinese evidently obtained their early Records as to the origin of the world and the successive governments of mankind from the same source as the ancient Chaldeans and Hebrews. Though differently grouped they all cover the same ground, and mutually explain each other. I will now give

THE CHINESE TABLES.

	Years.
1. Pwan-ku, or the Reign of Chaos. To this period no definite number of years is assigned.	?
2. Tien-hwong, or the Reign of Heaven. This period is divided into 13 successive epochs of 18,000 years each	= 234,000
3. Ti-hwong, or the Reign of Earth. This period is divided into 11 successive epochs of 18,000 years each	= 198,000
(The same as Berosus)	= 432,000

These three together are called the "Former Heaven and Earth."

4. Jin-hwong, or the Reign of Man. This period is divided into 9 successive epochs, together making	= 45,600

This is a kind of pre-historic, or what may be called, a pre-Adamic age.

5. The ten Ki, or Periods of Time.

Counting from the Origin of heaven and earth to the Birth of Confucius, 481 B.C., the whole space is divided into 10 Ki or periods, making according to certain versions, 3,276,000 years.

Other versions, ...	2,276,000 „
Some suppose it to be, ...	276,000 „
Others „ „	167,000 „
Or even, ...	29,840 „

The Chinese Records and Commentators having first given their various speculations as to the origin and united age of Heaven, Earth, and Man, to the days of Confucius, then drop the whole subject and take up the historical part in a manner exactly similar to Berosus and the book of Genesis.

Thus:—

6.—DYNASTIC PERIODS, OR GOVERNMENTS.

	Chiefs.
1. Keu-t'eu ki	9 Sze (氏)
2. Wu-lung ki	5 Sze ,,
3. Sheh-t'i ki	59 Sze ,,
4. Hwo-loh ki	3 Sze ,,
5. Lien-t'ung ki	6 Sze ,,
6. Shü-ming ki	4 Sze ,,
7. Sün-fei ki	22 Sze ,,
8. Yin-t'i ki	13 Sze ,,
9. Shen-t'ung ki	88 *Shi* (世)
10. Suh-yih ki to the Hia Dynasty.	7 Rulers.

The names of the *Sze*, or chief rulers, are given in the 2nd, 7th, 9th, and 10th *ki*, but there is no mention of the *years* of their reigns till towards the close of the 9th or Shen-t'ung ki, and such doubtless was the original state of the tables of Berosus, as well as of all the ancient Records of Babylonia. I regard these Chinese annals of great importance an account of the light they throw on the primitive ages of the world, and the last, or dynastic portion of them as in the main true to facts, and as veritable history.

Let us now enquire into the meaning of the term '*sari*' and the origin of those enormous years which stand as the equivalents of it in the antediluvian Table of Berosus.

Those figures were not put there by Berosus himself, but by his copyists. Their presence has well-nigh destroyed the validity of his testimony. They ought to be relegated to the first or theoretical portion of his table, the same as in the Chinese, and then all would be plain; but unfortunately, his copyists left out the kosmical part of his table, and transferred the vast figures found there to his second part, or dynastic Table. Thus a most valuable bit of ancient history was converted into the absurdest of fictions, as I feel prepared to maintain. The Table, like the Chinese, originally ran thus as I believe.

"Alosus .. .. 10 sari.
Alaposus .. .. 3 sari.
Amelon .. .. 13 sari.
Ammenon .. .. 12 sari.
Amegalosus.. .. .. 18 sari.

Daonus .. .. 10 sari.
Eudoseskus .. .. 18 sari.
Amempsunus .. .. 10 sari.
Otiastes .. .. 8 sari.
Sisithrus .. .. 18 sari.
From the reign of Alosus to the Deluge were 120 sari."

The term '*sari*' is the plural of *sarus*, the old Chaldean or Hebrew word *sar* Grecianized, and originally meant a "Prince, Ruler, Chief, or Head-man." It is *radically* the same as the Chinese Ser or Sze (氏) a "Family—one of a Clan or Gens; after a name, it once denoted the head of a Clan as an ancient title of honor; after a principality it denoted the ruler. (But now after a name, it indicates that the person is a woman). It is the word which occurs so frequently in the Table of the Chinese Ten ki above quoted.

It is also the Arabic *Sheik*, the Persian *Shah*, the Russian *Czar*, the Hindoo *Saura* and the English *Sire* or *Sir*.

Sar, it seems, was also used among the ancient Chaldeans for an age or cycle of time—60 years, not for the average *reigns* of the Chiefs, but for the average *length of their life-times*. In China 30 years is a generation, and 60 years a life-time by common consent.

Berosus for some reason or other did not give the length of the *sari* in *years*, but left them as they were in the original annals from which he copied. This omission put his readers into a state of painful suspense. To remedy this defect Abydenus or some other of his Greek copyists undertook to render them into years. Syncellus (8th. cent. A.D.) says "Berosus wrote in *sari*, *neri* and *sossi*, of which a *sarus* is 3,600 years, a *nerus* 600, and a *sossus* 60." Again when quoting from Abydenus, an early copyist of Berosus' Tables, he has these vague words: "*It is said* that the first king of Chaldea was Alosus who reigned for 10 *sari*. Now a *sarus* is *esteemed to be* 3,600 years, a *nerus* 600 and a *sossus* 60."

Here we have for the first time the length of the *sarus* and also the origin of those fabulous periods put opposite the ten names in the first Table of Berosus, the estimate being made on no better ground than the vague statement that; "Now a *sarus* is esteemed to be 3,600 years." By whom it was so 'esteemed' Syncellus does not stop to tell us, and any one on far better grounds may say it is esteemed not to be 3,600 years when referring to human chronology; for no one in his senses could represent either a man, or a dynasty of men, as reigning from 10,800 to 64,800 years as in the case under consideration. The sum is too enormous for a sane man to write

under his own name, or for another to believe for a single moment. Further, the language above quoted proves conclusively that Berosus did not render his *sari* into years; for had he done so there would have been no necessity whatever for the two sentences,—"Berosus wrote in *sari*, *neri* and *sossi*;" and, "Now a *sarus* is esteemed to be 3,600 year, a *nerus* 600, and a *sossus* 60."

Whether Syncellus quoted from Abydenus direct or from some intermediate writer I am unable to say, but the presumption favors the latter view since Syncellus flourished nearly 800 year after Abydenus, whose works like those of Berosus, had long been lost. But this is not all. Eusebius of the 4th cent. A.D., quoting from Polyhistor, after giving from him the Table of Berosus and the sum total of the names as "10 kings" and 120 *sari*, says; "Now they say that these 120 *sari* amount to 432,000 years, since a *sarus* is 3,600 years."

He then goes on to say; "These things Alexander Polyhistor narrates in his books; but, if any one yields credence to these books boasting of so many myriads of years, he must likewise believe many other manifestly incredible things which they contain." Thus Eusebius, the great Christian historian, 400 years prior to Syncellus can put the value of the *sarus* on no better ground than the indefinite expression, "Now they say"—meaning, the people say, or the books of Polyhistor say, which I cannot tell, but of his want of information as to the length of the *sarus* and of his utter want of faith in Polyhistor's vast figures he leaves no doubt in his reader's mind. Again there has never been any sort of agreement among either Greek or English scholars on the subject. Africanus (A.D. 231), and Polydorus (A.D. 400) both reckon the *sarus* at 10 years; Suidos (A.D. 900) at 18½ years; Latham at 4 years 340 days; Roske at 23 lunar months. How many other estimates have been proposed I know not: but I feel certain that Berosus gave none. It has yet to be discoverd, a thing not impossible to modern means and modes of investigation it is hoped and believed.

China holds certain data which, along with others already in our possession, may enable us to effect the solution. Some knowledge of her language, customs, and early history, gained during a long residence in the country has suggested to my mind a possible mode of ascertaining the value of the *sarus* and the length of human chronology. I now bring it before the public for the purpose of exciting those more favorably situated than myself to pursue the investigation till a satisfactory conclusion, or "scientific boundary" has been reached.

The Chinese people are the living mummies of the past. They seem to possess the most primitive forms and symbols of human thought and speech. Their mission through all ages has been the same—not development but preservation. Hence many things, tangible and intangible, which have long been changed, out grown, or lost in western lands, are still found here in actual daily use. Among these may be mentioned their unique history, their Horary and Sexagenary cycles for the division and computation of time, their patriarchal forms of government, and their peculiar modes of giving names and keeping family registers. These, and many other like things existing still among them, evidently had their origin in the highest civilized ages of the world.

The Chinese divide their history prior to the Birth of Confucius into ten Ki, or grand divisions. In the first or antediluvian portion consisting of 8 Ki, they seem to have kept the line of time, like the ancient Chaldeans, by counting the Chiefs (*sze* or *sari*) who hold successive sway: in the middle portion, by counting the *shi*, or generations: In the latter portion by counting the *years* of the various reigns, the *sze*, or *sar*, standing for a space of 60 years, or the average life-time of a Chief in the first portion of their annals, the *shi* for 30 years or a generation in the middle, of the numbered years of individual reigns in the last. These are the three natural modes of keeping time which have done duty in the various ages of the world.

After the Flood, both the Chinese and Babylonians, through the habit of reckoning by generations and the years of individual reigns, seem to have lost the value of the antediluvian *sze* and *sar* or *sarus;* and hence the difficulties which they have experienced in determining the length of that part of their history. We have also inherited their confusion and fallen into all sorts of errors, some making the time much too short, others much too long, and many giving up the question in utter despair.

The original documents from which the Tables of Genesis were primarily taken doubtless kept time by the *sar* and *shi*, but Moses or some other Hebrew scholar who knew their value translated them into years. Thus we fortunately have them there as fixed factors on which to rely in our efforts to determine the great and important matter of chronology. The above suggestions will come out more clearly as we advance with our argument.

There are many reasons for believing that the ancient Chinese and Chaldeans alike obtained their cycles and general astronomical knowledge from the still more ancient Accadians; and they in their turn from the early portion of their antediluvian ancestors.

Genesis, chapter first, verse eleven, says; "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years."

Chinese history says that the "Heavenly Ruler in the beginning engraved the names of the 10 *stems* and 12 *Branches* (certain signs) by which the position of the years are determined," meaning the Horary and Sexagenary cycles according to which time has been kept from the commencement of human records. Their histories also give the ancient names of these Stems and 'Branches' which are evidently of foreign origin. Josephus (B. I. Chap. 2. Sec. 3), speaking of the days of Adam and Seth, says; "They were the inventors of that peculiar kind of wisdom which is concerned with the heavenly bodies and their *order*. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the violence of water, and at another by the force of fire, they made two pillars, the one of brick, and the other of stone. They also inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood the pillar of stone might remain and exhibit those discoveries to mankind, as well as inform them that there was another of brick erected by them." He further adds, "Now this remains in the land of Siriad to this day." Doubtless these old tables formed part of that inscription.

Berosus says, as before quoted, that the "Babylonians had the writings of many authors, preserved with the greatest care through a vast period of years, containing an account of the *computation of time*, the history of the heavens, the earth and the sea, also the birth of mankind, the reigns of kings and their memorable deeds."

Mr. George Smith says that "Our astronomical system came originally from the plains of Chaldea." He also says that "The Accadian literature was very extensive; that the libraries with which the country was stocked were full of treatises on branches of knowledge pursued by the ancient Chaldeans; one of the most famous of these libraries was at Agané established by Sargon. It contained the great Babylonian work on astronomy and astrology in seventy books which was called the 'Illumination of Bel,' and was afterwards translated into Greek by Berosus." Further on he says, The Legends of the Creation were brought to Nineveh from the library of Cuthah, and those of the Deluge from the library of Enech; that the 'Mythologic Epic' was divided into twelve books, each answering to a sign of the zodiac and the Accadian month which was named after it. The

account of the Deluge is found in the eleventh book which corresponds to the sign Aquarius and the "rainy month of the Accadian calendar."

Thus we see how very hoary with age these astronomical works are and how complete was the civilization of that ancient people.

It now remains to show how probable it is that the Chinese time-tables still in use are but a copy of those Accadian ones which Berosus translated into the Greek language, and they in their turn only a copy of those inscribed by the sons of Seth on the 'two pillars' mentioned by Josephus. At all events the authors of the antediluvian annals found in Berosus, in Chinese history, and in the book of Genesis all seem to have kept their chronology according to a cycle of 60 years. This cycle was not *originated* by *Hwong-ti* in B.C. 2,637 as some have supposed, but only its ancient terms were translated and adapted by him to the *naming* of the years. The Chinese opinions as to the origin of the time-tables strikingly correspond with the statement of Josephus, while western scholars generally regard them as the most ancient astronomical productions in existence and found alike among all the historic nations of the world. In short, the knowledge of these tables made them historic nations by enabling them to preserve their public annals in harmony with the revolutions of time; and I think I may safely say that they obtained them, either directly or indirectly, from the same source—those early ancestors, who took the precaution, according to Josephus, to inscribe them on pillars of brick and stone in the land of Siriad, for the express purpose of preserving the knowledge of them among the generations of men.

These old antediluvian Patriarchs, it seems, were not mistaken in their calculations, since by their aid the history of mankind from that time, as found in the fragments of Berosus, the Chinese annals, and the Hebrew Scriptures have come down to our late day without serious break or flaw in the line of chronology.

Further, this old cycle of 60 years has a manifest foundation in nature—a double foundation I may say—first, in its being the average life-time of ruling Chiefs, and second, in the conjunction of the three superior planets, Jupiter, Saturn, and Mars, in the same sign of the zodiac once in about every 60 years. Their conjunction being very conspicuous in the heavens it would be early taken as a cycle or measure of an age. That such is the origin of it will appear most clearly from the following quotation. Dr. Burgess in his translation of a Sanscrit astronomical work called the Surgo Siddantha says; "It states in reply to a question as to how many modes of reckoning time there are, that there are nine; namely, that of Brahma, of the gods,

of the Fathers, of Prajapati, of Jupiter, of solar, of civil (or *saura*), of lunar, and of siderial. Of the four modes namely, solar, lunar, siderial, and civil time *practical use* is made among men. By that of Jupiter is to be determined the year of the cycle of 60: of the rest no use is made." From this Sanscrit source we find that the cycle of 60 years is called *saura*, or *civil* time; that is, the one by which public annals or history is kept.

Now this Sanscrit word '*saura*' is evidently the same, etymologically as the *sar* or *sarus* of Berosus and the Hebrew, and also the same as the *sze* of the Chinese early annals. Thus a saura, *sar* (sosus) or *sze* used as a measure of time is a period of 60 civil years so called and reckoned because it was the average age of ruling Chiefs or kings in ancient times. Dr. Williams, in his great Chinese Dictionary, page 355 says; "The sexagenary cycle is the only mode of reckoning years employed by the Chinese."

Now, since 'this is the only one used in China,' India and other ancient Asiatic nations for historic purposes, we conclude that the *sarus* of Berosus and the *sze* of China as found in their ancient *tabulated* annals stands each for a period of 60 'civil' years.

Such great cycles as 3,600 years; 216,000; 518,400; 3,276,000, and the like were only used in astrological speculations as to the revolutions of the zodiac, the incarnation and sucession of the gods, and other notions connected with the doctrine of metempsychosis; but never in matters of human history.

The Chaldeans, at a very early day exalted their 10 chief antediluvian Patriarchs to mansions in the zodiac, each section of which amounting to 43,200 years and the whole circuit to 12 times that number, or to 518,400 years. Mr. Lenormant, treating on this subject in the Contemporary Review of April last, says; "Now that we know exactly the Chaldean calendar, we are able to understand some of the cyclical system which had assimilated the 12 months of the year to the 12 parts (each of 43,200 years) of the great period of 518,400 years, and transformed the 10 antediluvian kings into representatives of 10 (out of 12) of the solar mansions" & 6.

Now 'it seems that Berosus' Greek copyists got hold of this 'great solar cycle,' mistaking the position of the patriarchs as gods reigning over 10 of its mansions, equal to a total of 432,000 years there—for that of their actual earthly reigns as men, which we learn from Genesis were equal to only 7,200 years; that is to 120 *sari* of 60 years each. Or they may have gotten hold of Berosus' computations as to the duration of his former heaven and earth which

were probably very similar to those of the Chinese annals where the 432,000 years are assigned to the united reigns of T'ien and Ti-hwang. As Genesis gives only earthly reigns in *years*, we get the real value of the *sarus* and *sze* and find that their Patriarchal dynasties were of a reasonable length. We are thus enabled to relegate all the enormous figures in the Lists of Berosus and China to their place in the zodiac, the divisions of which in process of time came (at least in Babylonia) to bear the names of the Head Patriarchs of the antediluvian age, and this led to confusion among more modern scholars. Having thus cleared the field we are ready to compare the actual dynastic periods of the Chaldean and Chinese records with those of the Hebrews. They all manifestly pass over the very same time and though dividing it differently, give the same, or parallel lines of human history and chronology. But before instituting this comparison it will be necessary to make a few remarks on

THE TABLES OF GENESIS.

1. The First Table of Genesis, or Hebrew chronology, does not begin with the creation of man (Ch. 1. 28) but with the father of Seth, (Ch. 5. 3), the great Head of the Jewish race, continuing it along the chosen line of Seth without a break down to the close of the Old Testament history.

2. The Antediluvian Table, as we now have it, is a highly condensed and artificial production, evidently made up from previously existing documents by some one after all the events had transpired. It is only on epitome of names and dates.

3. The names in each section should be taken, like those in the Lists of Berosus and China, as the names of Dynastic Periods going under that of their respective Founders.

4. Each section is composed of two distinct parts, and a summing up which is not necessary to consider here since it adds no new dates. The first part gives the length of the life of the Founder of the Dynasty, and, as introductory, also the name of the son whose *descendant* became the Head of the next dynasty; the second part gives the length of the dynasty itself with a mention only of the "Sons and daughters" whose additional reigns completed the period.

Thus:—

Adam (the founder of the house) LIVED 130 years: And he begat Seth.

And the days (of the house) of Adam after begetting Seth were 800 years.

And Seth LIVED 105 years: And he begat Enos.

And (the house of) Seth lived after begetting Enos 807 years.

And Enos LIVED 90 years, &c., &c.

The verb '*lived*,' in the Hebrew, as in all other known languages, when *preceding a given date* is always used of death, or a cessation of being, at or in a place, and of nothing else; for 'lived' and 'died' are correlative terms, the one always implying the other, as 'Adam lived 130 years'—implying his death at that date; or, Adam died at 130 years of age—implying that he *lived* to that date. 'Seth lived 130 years.' John Smith lived 60 years.' Enos lived 90 years.' Uncle lived 40 years. Joseph lived 110 years.' (see Gen. 50. 22.) &c. Examine the use of the verb "lived" preceding dates in all places where it occurs in the Old Testament. Again, when a birth or any other event takes place at a given date the verb 'lived is *never* used, but the verb *was*, the adjective *old*, and the adverb *when*, or their equivalents, are always employed to express the fact; As "Abraham *was* an 100 years *old*, *when* his son Isaac was born unto him." (Gen. 21. 5). Isaac *was* 40 years *old when* he took Rebekah to wife' (Gen. 25. 20), &c., &c. In English as in Hebrew we never say Mr. Brown lived 30 years and begat a son; or he lived 40 years and wrote a book &c. But we would say he *was* 30 years '*old*' *when* his son Seth or James was born; He was 40 years old when he wrote a book, built a house, or performed any other deed. Thus we should understand the words 'lived' in the Tables of Genesis, and then we shall see that the lives of the chief Patriarchs as well as the duration of the dynasties which bear their names are of a natural and reasonable length. But I have not time and space to dwell on these matters here. The reader can see the whole subject discussed in the little work called, "The Patriarchal Dynasties."

5. There are four ways of reckoning the dates given in the first Table of Genesis which are as follows. First, by adding the first occurring dates together; second, by adding the middle dates together; third, by adding the last dates together; and fourth, by adding the middle dates to that of Adam's personal life as the era begins with his birth, or creation, as every one may prefer to call it. This fourth mode has the preference over all others, since Hebrew eras begin from the birth of their Heads; as Adam, Shem, Abraham, and Christ, and since this mode makes the length both of human life and dynastic periods correspond to a reasonable faith and to probable facts.

Thus:—

	Lived as a man.	Lived as a dynasty.	Sum of the two.
	years.	years.	years.
	..	130	..
Adam,	130	800	930
Seth,	105	807	912
Enos,	90	815	905
Cainan,	70	840	910
Mahalaleel,	65	830	895
Jared,	162	800	962
Enoch,	65	300	365
Methusaleh,	187	782	969
Lamech,	182	595	777
Noah,	..	500	..
To the Deluge.	.....	7,200	

I regard this middle column as containing the true chronological dates and shall therefore compare those of Berosus and China with it alone. Most persons understand the Deluge as beginning at the *end* of Noah's 600th year, but I understand the language to mean that it began at the *commencement* of his 600th year, or just one month and 17 days after his dynasty was 600 years old. The next 100 years are accordingly associated with the name of Shem in the post-diluvian Table; but this question does not affect the general result as the time of the two grand periods united will be the same an either plan. The year of the flood stands by itself and may be reckoned with either table; but I cannot dwell on all the minute points which present themselves. It will require a book to do this great and complex subject the justice it demands The present article is only designed to be a mere outline of a new and promising mode of studying chronology.

For the convenience of the reader I will now place the ante-diluvian Tables of Genesis, Berosus, and China side by side, arranged according to the views suggested throughout this essay; considering the names in each as those of Dynastic periods, and multiplying the *sari* and *sze* by the the cycle of 60 years. We shall thus further ascertain the value of these terms since their sums will be the same as that of Genesis which are already given to our hand in terms of years. This is the standard by which the question must be tested. The former give the number of principal chiefs or life-times. Comparing

each dynasty, Genesis gives the number of years. It will also be well for the reader to bear in mind that Berosus begins his chronology from Alosus "the shepherd of the people," giving the sum of 120 *sari* to the Deluge; that the Chinese annals begin with Jin-hwong the Ruler of men; and give 120 *sze* to Yung-Ch'ing sze (the service-completed, consequently, Rest, or Noah); and that Genesis begins with Adam 'the man' or 'chief man' the Father of Seth, and gives to the flood 120 *shanah*, years, or cycles of years.* The starting and ending points are therefore the same in all, while the grouping of the periods are very different—showing that they have come down to us through independent channels. This is to my mind a very important consideration.

I will further remark that the Chinese annals during the first period are almost free from marvelous statements, and carry with them an air of sincerity as well as a flavor of great antiquity.

ANTEDILUVIAN PERIOD.

According to Genesis.		According to Berosus.			According to Chinese History		
Dynastic Names.	years	Dynastic Names.	*Sari*, Chiefs or Cycles	years	Dynastic Names.	氏 *Sze* Chiefs or Cycles	years
1. Adam, ...	130	1. Alosus, ...	10×60	600	1. Ken-t'en ki,..	9×60	540
„ ...	800	2. Alaposus, ...	3 „	180	2. Wu-lung ki, ..	5 „	300
2. Seth, ...	807	3. Amelon, ...	13 „	780	3. Sheh-t'i ki,...	59 „	3,540
3. Enos, ...	815	4. Ammenon, ...	12 „	720	4. „ (3 in 1) ki	„ „	...
4. Cainan, ...	840	5. Amegalosus,.	18 „	1,080	5. „ „	„ „	...
5. Mahalaleel,...	830	6. Daonus, ...	10 „	600	6. Hwo-loh ki, ..	3 „	180
6. Jared,.....	800	7. Eudoseskus,..	18 „	1,080	7. Lien-t'ung ki,	6 „	360
7. Enoch, ...	300	8. Amempsunus	10 „	600	8. Sü-ming ki, ..	4 „	240
8. Methusaleh, .	782	9. Otiastes,.....	8 „	480	9. Sün-fei ki, ...	22 „	1,320
9. Lamech,.....	585	10. Sisithrus, ...	18 „	1,080	10. Yin-t'i ki, ...	12 „	720
10. Noah, ...	500	to Deluge,..	...	...	*to* Yung-c'hing,†	...	...
„	...	...	...	...	*sze*, (Noah ?)	...	...
Shanah, 120	7,200	...	120 =	7,200	...	120	7,200

The agreement between these three independent accounts is perfect! Why? Doubtless because they all come from the same original Documents which counted time by periods of 60 years; as we now do by centuries, or periods of 100 years. Again, the two

* See Genesis at the end of the Table, Chap. 6, 1–4. Thus, (the 3rd verse); "And the Lord said (to Adam?) My spirit shall not always strive with man, for that he also is flesh; yet his days shall be 120 years"—cycles or years taken prophetically. This is, perhaps, the 'prediction of the Deluge by Adam,' mentioned in Josephus.

† Yiu-t'i ki 13 *Sze* all old. 12 *to* Yung-C'hing Szo (庸成氏, 'Service-completed' —Noah?)

Chinese histories before me agree in the names and number of the *sze* composing this Table. The names of the *sze* are given in Wu-lung, Sun-fei and Yin-t'i ki, but not in the other ki.

After the Deluge the Chinese annals cease to reckon time by *sze* or groups, of 60 years, but do so by *shi*, generations, or groups of 30 years till they come down to Hwang-ti, the Head of the Shü-yih or last of the "Ten ki." From that point onwards it is kept in *years* the same as in Western lands. Notice that the character *shi* (世) is composed of three-tens (卄) united, and when used numerically stands for the definite term of 30 years. The Chinese time table runs as follows :—

"12 hours make one day,
30 days make one month,
12 months make one year,
30 years make one *Shi*, (or generation),
60 years make one *Cheu*," (cycle or life-time).

Now, since the *Sheu-t'ung ki*, or first period after the flood, contains '88 *shi*' * and the First dynasty of Berosus '86 kings,' I take the two as coming from the same source, and as covering the same space in chronology. I shall therefore count the '86 kings' of the latter as so many *shi* of the former, and multiply them both by 30 years. In this way we shall get the clue to the meaning of Berosus' ambiguous phraseology occurring in his first dynasty after the Deluge.

Again, a question arises here regarding the 350 years of Noah mentioned after the Flood. Shall they be thrown out of the chronological line or shall they be counted in it? The meaning of Genesis is to me uncertain, but on the whole it seems to favor the idea that they should be counted. As they should be left out only for unmistakable reasons I shall retain them in the proposed comparison, and see what will be the result. Still again, the post-diluvian Table of Genesis adds together the two numbers composing each section to give the length of the dynasty going under the founder's name. The portion of his life which had passed prior to his coming to the headship having already been left off by the author of the Table, and only the years of their *reigns* retained.†

In this respect it differs from the first. These their whole lives are given separately, and then the reigning portions are *included* in the second or dynastic column as has been already stated. I cannot dwell. The reader must carefully study the three accounts, as put side by side, for himself.

* These 88 *shi* are supposed to include the 2 *shi* of the Yung-ching sze in *Yin-t'i ki* after the Deluge.

† The Samaritan Text gives the whole life here, averaging 117 years a piece. The Hebrew 31.

POST-DILUVIAN PERIOD.

According to Genesis.		According to Berosus.			According to Chinese Annals.		
Dynastic Names.	years	Dynastic Numbers.	'kings' or *shi.*	years	Dynastic or Ki names.	世 *shi.*	years.
1. Noah, ...	{ 350 100	First Dynasty,..	86×30	2,580	Shen-t'ung ki,.	88×30	2,640
2. Shem, ...	500	„ „ ..	...	given	„	...	...
3. Arphaxad,...	438	„ „ ..	'kings'	years	„	...	...
4. Salah,.....	433	Second „ ..	8	224	„	...	...
5. Heber, ...	464	Third „ ..	11	300?	„	...	...
6. Peleg,.....	239	Fourth „ ..	49	458	„	...	given
7. Reu, ...	239	Fifth „ ..	9	245	„	names	years
8. Serug, ...	230	Sixth „ ..	?	122?	Sü-yih ki, ...	7	485
9. Nahor, ...	148	Seventh „ ..	45	526	From Hwong-ti to the beginning of the Hia-chao or Dynasty, ...	...	3,125
10. Terah in Ur.	70	Eighth „ ..	2	87?			
To the Birth of Abraham,	3,211	To the Era of Nabonassar,	...	4,542			
To Christ, ...	2,078			747*			2,205*
Total,...	5,290	Total,.....	.....	5,290	Total,...	.....	5,330

4.—The third Dynasty of Berosus has 11 kings, but the years of their reigns, from some cause, have failed to come down to us, being perhaps dropped on the way. This I have filled up with 300 years, a slightly less average than that of the 8 kings in the preceding Dynasty. 5. The figures in the sixth and eighth Dynasties are taken from Mr. George Rawlinson. I have forced nothing, but allowed everything to take its course, and the reader has the result. The agreement in both periods of time is most wonderful, only 40 years difference between the Chinese and the other two which are, in both cases, exactly the same! Does all this come by chance? Notwithstanding all the difficulties which the comparison of three accounts for so long a period of time encounters, the result is not only marvelous, but highly suggestive. I hope scholars will pursue the hint till the great and important subject of human chronology is settled on a firm and reliable basis.

The public mind needs to reach the truth as to the age of civilized man on the earth, and it can never rest till it has done so. Correct dates are essential to our mental comfort and usefulness, for

* *Note* 1.—The birth of Abraham is here given according to Hales. Usher puts it at B.C. 1996; Poole at 2157. 2. The Era of Nabonassar began at B.C. 747 according to the Canon of Ptolemy. 3. The Hia Chao (or Hia dynasty) is put by the received Chronology at B.C. 2205, by the 'Bamboo Books' at 1993 being 212 years less than the former.

all objects and events must arrange themselves in our minds according to their relations to each other in time and space. History without dates is an impossibility while false ones work all sort of confusion in our language as well as in our conceptions.

The opinion that man has existed only 6000 or 7000 years, and that the antediluvians lived as individuals over eight and nine hundred years can be no longer accepted by the students of history and science. The Hebrew Scriptures teach no such things, as the little work called the "Patriarchal Dynasties" previously mentioned clearly shows.

Putting the periods together, we have,

From the beginning of historic dates to the

Deluge, ...	7,200	years.
From the Deluge to Christ ..	5,290	„
From Christ to the present ..	1,880	„
grand total =	14,370	„

The above mode of treating the subject and its results are not offered to the public as conclusive, but for the purpose of provoking further research in the suggested direction, and with the conviction that abundance of material for the final settlement of the question is still in existence. I wish to collect all the Chinese histories and other records relating to the ages prior to the Hia Dynasty, collate them so as to ascertain the true text, with a view to a literal translation. I feel anxious that Western scholars should have the means of knowing and studying the notices of antiquity which have come down to us through the Chinese medium. The collection of these documents will be a long and difficult task. The writer will therefore be very thankful for any books or information bearing on the subject which the missionaries or other Chinese students may be so kind as to furnish him.

The two histories which I have followed in this article are called, the one, Fung Cheu Kang-kien (鳳洲綱鑑) by Wong Shi Ching (王世貞); the other, the Lu-Sze (路史) by Lu Ling-loh (盧陵羅).

Wong Shi-ching was "a celebrated scholar and historical compiler" of 1526—1590 A.D. Lu Ling-loh was a celebrated scholar of the Sung Dynasty and collector of notices relating to ancient times, some where between 420–477. A.D.

THOUGHTS ON CHINESE MISSIONS; DIFFICULTIES AND TACTICS.

By Rev. Timothy Richard.

Introductory.

THE lawyers of France during the French Revolution thought, and some of the leaders of science of to-day think, that when they have cited several instances of folly and error amongst theologians, religion is no more worthy of the honour once paid to it; and when they have exposed the weakness of others they seem to take it for granted that they have firmly established their own position. But this kind of one-sided argument, with which the press too frequently teems, will deceive none but the ignorant. The frightful barbarities of the Revolution itself, the tricks of alchemists, astrologers and geomancers are as inseparably connected with law and science as is the Inquisition with religion, still the wise will not give up law, science or religion because of these errors. So in the following pages if the weaknesses and errors of mission work be pointed out, let it not be thought for a moment that our missions are useless, or our plans altogether in vain; but rather let it be borne in mind that re-examination into principles is what must be continually going on in every *living* enterprise and the changes proposed need not involve any reflection on the sagacity of our predecessors. They laboured for *their* time and under *their* circumstances, but we prepare for *ours*. With this remark we enter on the subject of the Difficulties and Tactics of the China *Mission field*.

What mission work involves.

That mission work consists of nothing more than declaring that "God so loved the world that the gave his only begotton Son that whosoever believeth in him should not perish but have everlasting life," is only the thought of the most romantic of missionary tyros. That it involves extensive travelling for the distribution of books, daily preaching of the 'cross,' and a constant testimony against the sin of idolatry, is evident from the lives of most missionaries. But that it should involve much study of native books, much giving up of personal feelings for the sake of intercourse with the heathen, and much *humble learning* from many of their most devout minds, is not thought so necessary. Still in war nothing can be more disastrous than to underestimate the enemy's forces and power. It is no less so in religious conquest. Yet this often happens, partly out of our

partial systems of education at home, and partly from our having little leisure for study after commencing work in China. Knowing the true strength of the enemy, success will be on the side where numbers, ability, virtue, spirituality and art are on the whole the stronger.

Comparison of Christian and Heathen power. The ordinary meets the extraordinary.

I.—Let us look then first at the relative position of the combatants. The missionaries are men who are neither better nor worse than their fellow-students for the Christian ministry at home; while the Chinese bring to oppose us their picked forces, their sages, philosophers, poets and pious men of all ages. It is true missionaries can now call to their aid, the best books of the ablest men of the West, still *practically* this is of less value than some think, for most of the books were meant for a special time and country, and will suit no other as well. What was sufficient evidence of the truth of Christianity to the Jews was not so to the Gentiles; what was sufficient evidence to the Fathers was not so to the Middle Ages; what was sufficient to the Middle Ages was not enough for the 18th Century, and what was sufficient for the 18th Century is not altogether suitable for the present day. As scientific men must have new science primers from time to time, so must Christian missionaries bring new books to show progress in divine knowledge and in the interpretation of the Word of God. To plant the truth in new soil is no small difficulty, but this the missionaries must do in the midst of the teaching of men whose imaginations are filled with exaggerated ideas of the great scholars of their native country, whom they think of with unbounded veneration and respect. We have thus the *ordinary* to combat with the *extraordinary*.

Knowledge Political.

These leaders whom the Chinese follow are not lacking in knowledge more especially of Politics. We need not dwell on this as the chief aim of the millions of essays written constantly is 治國平天下, and any-one who has studied the classics from a political point of view cannot but be struck with the justice of their maxims and the breadth of their views, so unlike the pernicious errors of Machiavelli which provailed so long in Western countries; nor are they like the despotic ideas of feudal times; and we doubt if there be a Christian ruler of the present day who would not profit by a perusal of them.

Historical.

Many of us on first arriving in China are in danger of undervaluing Chinese education, because they are not acquainted

with the sciences and religion of the West, and because they worship idols. Before pronouncing too decidedly on the question we might well consider, that though Spencer advocates a far greater study of the *sciences*, Arnold, Seeley and others advocate a more *historical* course. Law and politics are subjects scarcely yet introduced into *general* education in the West. It is only now that scientific Text-books for this purpose are being written. As for Biography, it occupies but a very minor position in secular instruction. Moreover, it would be well to weigh the *relative* importance of different subjects' as estimated by English and Continental Universities, by Mill, Duff and others in England; and we should probably find that the Chinese though behind in some very important matters, may after all be ahead of us in others; at all events, if not so *general* in their historical research, yet more thoroughly acquainted with special parts, a plan recommended by our leading men now.

International.

As to International intercourse they are not so devoid of precedent as too many foreigners are apt to suppose. Whilst we in the West have the histories of the different nations of Europe to study, they have the 列國 whose histories are far from being uninstructive as to the success of different principles. They can verify the truth of their principles by appealing to results in their international intercourse, for the *principles* are the same whether in large or small states. Nor should we think that China is small because it is now but one nation. Its historical studies cover a third of the human race, and can our universities at home boast of a much greater proportion marked out for careful study?

Moral.

Moral teaching is another fort of theirs. On the integrity of this the Chinese base their politics, and however far they may be often from exemplifying it, still it is their ideal. One of the best foreign students of Confucianism says that its teaching is of "virgin purity." Nor is their virtue confined to their books.

Here we may remark that the first impressions of foreigners, or the impressions gathered from the majority of Chinese met at the ports, are very misleading. Foreigners have been looked upon in China somewhat as atheists and infidels are looked upon by the best people at home. It is only when the missionary knows the language and has adopted their habits and customs, in some considerable degree, that he has any chance of meeting the best as a rule, and therefore he alone has an opportunity of giving a correct judgment on the subject.

Virtues.

But to resume. In every province there are many officials who after tens of years hard service retire to their homes in poverty because they have been upright and honest. Some of these are very charitable when in office, helping many needy but worthy scholars. The same officials, who, owing to prejudice, treat foreigners badly, often treat their own countrymen well, just as good foreigners often through prejudice and ignorance treat the Chinese badly. Some Chinese lend to those in need, and when they cannot get back their money they prefer to burn the papers to going to law; others subscribe to every priest that comes to beg; some fast from meat all their life time; others print moral books for distribution; some have private chapels, and others support missionaries of their religion; some make long pilgrimages, and others worship as regularly as any Christian; some retire into solitude, some burn their limbs, while others rise several times a night to pray to their gods. There is far more devotion and self-sacrifice among the Chinese than is generally supposed. As instances we might mention that some leave home, friends and property, and live on charity all their lives; spend hours daily in prayer for the living and the dead; declare the wonder working power of their gods; build new places of worship for them; give advice to their neighbours in every emergency, comfort them in death; spend many years in hard study; rise daily before daylight; travel on foot with bundle on shoulder; live on a few tens of taels a year; undergo examination till old age; obey superiors as good subjects, and their king as good children do their parents; distribute religious books; give no offence to any as far as they can; acknowledge what is good in every religion; sit for hours daily in meditation; extend their reverence even to lettered paper; are hospitable to travellers; have music as well as prayer before each meal; fare on the same food as their inferiors; teach for nothing the rising priesthood; pray without ceasing. These are only instances I myself have met with.

Chinese estimate of us.

Perhaps their opinion of us is:—that we are faithful against idolatry; have powerful influence; are true to our word; but are extravagant, independent, pray but little, love little (e.g. controversial tracts); dont make ourselves at home by adopting the habits of the people; learned and yet unlearned, because not learned in what Chinese consider important, viz, the art of winning people's good-will; too self-asserting, proud, unyielding; we are enigmas to them, because our *sympathy* is not at all in proportion to our charitable

organizations; and by not making *weak* consciences the limit of our liberty, which as good Christians we ought to do, we do not show ourselves possessed of greater forbearance and larger charity than they. Also by claiming to be all equal among ourselves, which we are not, we thrust wisdom from its throne, and crush humility from our midst. It must also be a painful reflection to all who are inclined to be friendly with us, to find, that although we do not take upon ourselves official authority, we get into trouble far to often with their country-men. The fault can hardly be on the same side always.

Faith.

When speaking of the virtues of the Chinese we have anticipated much which pertains also to their *Faith*. Their temples adorn almost every street, their priests mingle with every crowd, their paper-money and incense are sold by every grocer, their funerals are never without prayers, their illnesses are seldom without vows, their officials never neglect the days of worship, marriages are always celebrated by the worship of Heaven and Earth, offspring are prayed for at the shrines, children are frequently charmed by wearing priestly robes, young men and women make vows for their parents, and parents for their children. The ignorant worship trees and propitiate the weasels, the educated burn incense to 呂祖 and obtain oracles to decide them in perplexity, and all wish to propitiate 閻羅王. Believing like religious people of the West, that the distribution of religious books to strengthen peoples faith is acceptable to God, every large religious gathering has its devout people gratuitously distributing the best they have to the eager crowd. These contain accounts of incarnation after incarnation, of miracle upon miracle, of proof of the living power of their gods to procure answers to prayers for children, for wealth, for health, honour, and even life from the dead; and lest there should be any doubt about it, the names of places and individuals are given for reference.

What then are the myriads of temples, these clouds of incense, there incalculable heaps of paper-money, and these innumerable instances of answered prayer but the evidence of a faith that is all pervading from the Emperor to the beggar, from the Amoor to Canton?

Ritual need of.

On the question of *ritual*, it is generally admitted that the Chinese surpass the Westerner in politeness of manners, but the question of form in Worship is shelved by many by simply saying that it is unimportant. Now are we Protestants right in this? Is not ritual or manner a language addressed not indeed to our ears but to our eyes? Suppose we dispensed with the forms of social inter-

course, the world would not understand us. Are there no outward forms or visible expressions which would fitly represent the devout heart within? We have at last admitted music which pleases the ear to be a fitting instrument of worship. Is there any inconsistency in admitting a fitting form which will recommend itself to onlookers as reverential? Surely between no ritual and over-ritual, between starvation and satiety there is a medium which will recommend itself to the conscience of all the intelligent.

Importance of.

As the words Shang-ti, Shin, Tien, are names of the highest import in China though only jargon in Europe, so are their forms of worship unintelligible to us at first. Their meanings, like those of words, are not to be found in our foreign notions, but in the meanings which *they themselves* give to them. When we have learnt the words and phrases of China we are not to suppose that we understand Chinese accurately, or that we can make ourselves accurately understood. How often have we met Chinamen who talk very politely and are, we think, altogether friendly, but our teacher would say, "all that did not mean anything, did you not observe his *manner*?" His *real* meaning was in his manner. And so we often insult Chinamen when we intend to be most civil for to be intelligible to a Chinamen we must use Chinese manners as well as Chinese words. But I need not enlarge on this, for those to whom I write well know that the world can no more get on without rules of etiquette or ritual (both conveniently expressed by one word in Chinese) than it can get on without speech.

Forms of.

Both East and West agree that the highest form of adoration is to bend low. Prostration is certainly not less reverential than kneeling, or to kneel toward the pulpit than toward the door. As to incense, it is more agreeable to a Chinaman to have it than not. He is not satisfied with having a clean room and good clothes, but wants to add a sweet fragrance in honour of his god. We would think it profanation to worship with hats on and so would Mohammedans to worship with shoes on, but surely these are only different languages to express the same idea of reverence and adoration.

Liturgies.

The various Liturgies of Alexandria, Georgia, Russia, Rome, Britain, Germany, China, and the various forms of worship in vogue amongst Episcoplians, Methodists, Congregationalists, Baptists &c., are sufficient evidence of no catholicity in any *one* liturgy. Since, then, Christianity has not suffered by the composing of national

liturgies, any more than the Psalms have suffered by the introduction of Hymns; and since one Liturgy cannot express the desires of every nation, it is probable none translated literally from the West will be the fittest for China, and that Christianity will not suffer but assert its universal capacity by application of its principles—though in different forms, to all the nations of the earth. When liturgies are once *formed* then to change them needlessly may do great mischief, but when the foundations have to be laid as in China now, they must be laid on true and fundamental principles.

Music.

The Chinese cultivate sacred music but little. Still what they have will suit the Chinese far better than most of our foreign tunes, which are taught, not because of any special fitness in them for the Chinese be it remembered, but because they are the most familiar to us. Though they have let music fall very much into disuse, we might, were it not so patent to all, have dwelt on the supreme importance attached by the Chinese to 禮. We have preferred to show to some extent our weakness on this point, for if we do not admit what the conscience of the whole world, except a section of Protestants, demands as so necessary, then it would be preposterous in us to expect success while sinning against so many.

Want of system in our work.

Then as to systematic work. The Government distributes its power into provinces, circuits, prefectures, and hiens, and who is there that does not admire the system as far as it goes? And what is *our* system? It is nothing but an absolute chaos, scarcely shewing a trace of being the work of men with a common aim, except in the few reforms that have of late been made in the southern ports. For instance: I was once foolish enough to take a three days' journey after one convert who lived in the same village with converts of the Presbyterian church, as though I could not trust my brethren to give him all, essential advice. I have known others go an eight days' journey to look after converts who lived within a couple of hours' walk of another missionary. The same with colleges, schools, mission stations, medical missions and book-making; instances might be multiplied to any extent to show waste of power.

In the face of this, what sensible Chinaman can be expected to help us with funds to travel hundreds of li on such conceited errands? Nay, what sensible foreigner would do so either unless blinded by habit and conceit of his own denomination's surpassing excellence? It was refreshing to see the Conference calling attention to the neccessity of greater unity of action, and it is to be hoped that the suggestion will be carried out by all throughout China.

Inquiry into the reasons of the dominancy of certain religions.

II.—Whatever be our own estimate of our relative position, if we find that the Chinese *claim* a superiority in many points, and it is safer in such an enquiry to *over* estimate that to *under* estimate our opponents,—then we have only to look back into history for a clue to the issue. Of all religions in the old and new world the surviving ones remain because they recommended themselves on the whole as superior to the former ones. We can imagine what freedom Buddhism originally gave to the caste-bound Indians. It recommended itself to the Chinaman by dwelling on the vanity of all that is temporal compared with what is spiritual and eternal. One of the last writers on Buddhism dwells also on the power of its superior organization. We can well imagine how suitable such would be to the turbulent tribes of Central Asia. Again, we read in Arabian history that Mohammedanism was light compared with the darkness which prevailed there before. We can understand that in spite of the cruelties of the Europeans, the red Indians would prefer human Christianity to the cruel Aztec-sacrifices of their own religion. And so long as Zoroastrianism retains its loathsome rites, no other religion need fear its power. We trace in all the prevailing systems of religion, a *reason* for their dominancy. When we compare the three dominant religions of the world, we observe that though Buddhism is minus the power of a supreme ruler, it transcends Mohammedanism in the depth and purity of its morals. Since Christianity combines the excellences of both by supreme devotion towards God and deepest solicitude for perishing men, we need not fear about the *doctrine* of Christianity. When in the youth of Christianity and in times of reformation and revival we see men of one idea carrying forth *single* truths to the dark places of the earth, and in their burning zeal kindling lights on every mountain top within their reach, how much more may be expected when *all* its truths are brought out harmoniously before the world. But lest we should be theorizing too much on this subject let us briefly look at the conquests of Christianity and see if there are no clear land-marks to guide us in the race.

Early Christianity.

Christianity sprang out of Judaism. Judaism had a laborious ritual and burdensome sacrifices. It required punctilious adherence to the letter of the law, and attendence at feasts which it was impossible for distant merchants and emigrant Jews to give. These heavy chains were let fall and Christianity like a living spirit rose to move among new nations giving a new and divine life to all. It lost nothing that was most excellent in the old, but brought forth into clear light

what was only dimly seen before. And when it came in contact with Gentile nations it permeated them like new leaven and transformed all. It met the philosophers of Alexandria and Greece, and said to them—"what ye ignorantly adore that I declare unto you; whatever is divine in any or all of you will not perish; I come, not merely to accept your highest aspirations, but to give you a completeness which none of you separately possess." To them as to the Jews it came to *fulfil*. It made friendships even with the sybils who were anything but welcome to the "chosen race."

Later Christianity.

And later on, whether we look at the Irish scholars taming down the barbarity of the Saxon kings, or the Benedictine monks subduing the feudal warriors, it is all one tale of "piety and learning" carrying all before them. It was so in Rome, in Egypt, in Bysantium, in Spain, in England, in Italy, in Germany, when Tertullian, Origen, Athanasius, Chrysostom, Ambrose, Augustine, Ximenes, Las Cassas, Bede, Dunstan, Anselm, Gregory, Leo, Hyacinth, Boniface, and other saints and bishops threw themselves into the work. It was so when the Jesuists were in their glory, it is so now with the Protestant missionaries in the Indian and Pacific Oceans. And indeed how can it be otherwise, when the chief aim of the wisest and best in the land is at much labour and self-sacrifice to benefit their fellow-men, looking for no higher (nay no less) return than to see gratitude shown by them to Him from whom all blessings flow. One might for a moment think that the overflowing of Europe with the friars was an exception, but when they went forth we should remember that their message was to the *masses*, and ignorant as the friars were compared with the monks or the learned, still they were travellers, and travellers know more than home-staying people; and therefore the ordinary friars knew more than the ordinary men. Add to this the zeal and piety that made them satisfied with less than adequate food and clothing. When Dominic started his order his momorable words were—"Zeal must be met by zeal, lowliness by low liness, false sanctity by real sanctity, preaching lie by preaching truth."

Christianity in China.

But when we look to mission work in China, Catholic or Protestant, we fear we have not endeavoured to excel in higher learning and self-sacrifice as much as we have done in Scientific and Mechanical studies. The Chinese say so, and perhaps there is more truth in it than we like to confess. We do not mean to say that little has been done, or that the Chinese are invulnerable, for few Chinese now advocate idolatry pure and simple, and on many points

of education spasmodic efforts have been made at reform; still we must not forget that the Protestant and Greek churches during the last 80 years have not made more than 20,000 converts in China, nor should we forget that of these very few are scholars besides those who are directly or indirectly employed by the missionaries. And why is it so?

Chinese religions still dominant.

We have a strong power to contend with, and a power centralized and somewhat skilfully arranged; and if in addition to ably and spiritually written books, eloquent preaching, sound doctrine and divine power, *unity* and *order* (which by the way are divine too) were necessary in ages past before gaining much success, now much more so when our books, our preaching, our doctrine, our spiritual power and so called evanglization are so far from what they might be and should be.*

Mode of work in Ancient Britain.

Before closing my remarks on the teaching of experience I will cite an instance from missionary life in Britain to illustrate the advantage of method and graduated teaching, as inculcated by St. Paul. The story is well told in Greene's admirable "history of the English people." It happened during the reign of Oswald king of Northumberland. The king himself was a Christian and was anxious that his subjects should be converted to Christianity, so he sent to Iona for missionaries. The first despatched in answer to his call obtained little success. He said on his return that among a people so stubborn and barbarous, success was impossible. "Was it their stubbornness, or your severity," asked Aidan, a brother sitting by; "did you forget God's word to give them milk first *then* meat?" All eyes turned on the speaker as fittest to undertake the abandoned mission, and Aidan sailing at their bidding undertook the work; afterwards during the reign of the anti-christian king Penda, Aidan, still by the same policy, made the faith of the cross to triumph even in the midst of opposition.

Principles laid down by our Lord.

III.—Now let us look at the principles which our Lord himself laid down and see if they agree with what we draw from experience. In the Sermon on the mount after the glad music of the first verses addressed to all those described as child-like, repentant, meek, hungering after righteousness, merciful, pure, peacemakers, brave for godliness, who are the light of the world and the salt of the earth, He tells them he came to show them a more excellent way. The key to all the music on the mount is in *surpassing* the past. He in substance says, dont be alarmed, I am not come to destroy what you

* Is not our small success then owing to the Chinese still surpassing us in many points, and therefore they have maintained their ground in spite of our superior doctrine.

hold most sacred, but to fulfil. The righteousness of the kingdom of Heaven must *exceed* that of the scribes and Pharisees; listen to the comparisons, it is not something less but ever something more that He expects of His followers:—

Ye have heard	I say
Thou shalt not kill.	Make reconciliation.
Thou shalt not commit, adultery.	Ye must not lust, rather pluck out the eye.
Must not swear by this or that.	Yea, nay, truth always.
An eye for an eye.	Endure wrong.
Love thy neighbour and hate thine enemy.	Love your enemies and pray for them.

And so on to the end. We can imagine sincere Scribes and Pharisees, even a Gamaliel, listening to that and saying, "Yes, such doctrine is divine; if Thy Kingdom be so, let Thy kingdom come and Thy will be done on earth as it is done in Heaven."

Application of the principles to our time.

My object in writing this is to ascertain who are prepared to say,—"we will guard against the insidious but wicked habit of running down the Chinese, we will give them fair play, we will make ourselves acquainted with all they value highest, and will shew them higher knowledge in every branch of education; we are prepared to undergo greater self-sacrifice, we will not expect partial verdicts because we are foreigners; we will exhibit a higher faith and greater devotion. In a word, we shall take the Sermon on the Mount as our text, and for motto, that we have not come to destroy but to fulfil; not to expect to be considered worthy of the kingdom of Heaven except we *exceed* the best in China, endeavouring to be perfect as our Father in Heaven is perfect; looking to the Chinese for support rather than to our over-partial friends at home; and may our blessed Father baptize us with the spirit of fire until we see all the land prostrate before Him. If then we are prepared to *"exceed"* in every branch it will require much grace from God and severe discipline of our own hearts to conquer by love and not by treaty, and to abide in this spirit in every struggle preferring rather to die than to abandon it.

Our aim.

IV.—Having furnished ourselves with these principles, let our aim be to *establish churches in every Chow-hien of the Empire within 20 years*. Every Foo might be occupied within the first 5 or 8 years. We do not see why this might not be effected if we establish superior education, exercise more self-sacrifice, have greater co-operation, and

more reliance on native help by developing all the good they have. Many will feel themselves already fully occupied, but I venture to ask if the care of any church of a few hundred members is to be compared for a moment with our responsibility toward the *millions*. Though these millions have not declared themselves Christians our duty to do our utmost to save them is none the less.

Union necessary.

It is hardly to be expected that *all* the missionaries will unite, but if some from each of the different Societies would unite for this great end, the seniors might help by writing new books, leaving the juniors to be engaged in the more active part of the work. And if we all remember that we are members one of another we may find that what appears impossible at first, becomes by faith and love an ordinary and easy work.

Steps already taken towards union.

The new series of books about to be published according to the suggestion of the General Conference will be most valuable. We hope that a devotional series will soon follow. "Unitas" suggestion for a general college at Peking is admirable. One way of utilizing the vast literary power now lying dormant in the country will be seen from Mr. Hill's important letter which goes by the same mail as this. It is to be hoped the views expressed in this article will agree in the main with those of the promoters of the "New Missionary Society" as published in the *Celestial Empire*, of April 29th, 1879.

Conference proposed.

It is to be hoped that those who agree on the whole with the aim in view will communicate at once through the *Recorder* expressing their views on any of the subjects connected with the work, but especially on the advisability or not of having a Conference during the year to discuss some of the many topics necessary before such a scheme as contemplated can be made practicable, and thus learn much of each other before attempting an enterprise so vast.

If in this hastily written paper I have not been sufficiently guarded in some parts I trust my brethren will bear with me, or if I am mistaken I shall be glad to be corrected.

COREAN TONE BOOK.

By Rev. John Macintyre.

THERE is a misleading statement in the former paper which I beg here to correct. It is there said—"Considering the value attached by the Coreans to the ancient pronunciation of Chinese, which is there declared to be the standard, it may be useful to give these headings with their equivalent in Corean." The fact is the sounds given in the Tone Book are the sounds of K'anghi's Dictionary whereas those I have given in the first column are the modern Corean pronunciation of Chinese, which it should have been my object to prove is the more ancient of the two.

But one of the interesting features of this 御定奎章全韻義例 is the light which it throws on the pronunciation of Chinese by the Coreans. As I have said, the book follows K'anghi throughout for the Chinese sounds, and we have a zealous attempt on the part of the Coreans to reproduce these sounds by means of their own alphabet. Thus where the Coreans read 東 as tong they know it was read tung in the Chinese Dictionary, and write it so in the circles reserved for the Chinese sounds. The study of these circles, reveals interesting facts regarding the syllabaries of the two languages. To take a few instances.

(1.) The Coreans have no letters for *v* and *f* and no means of representing these sounds other than by *b* and *p*, or *p*, and *p'* according as one may choose to write. But in the book before us they have invented a combination of signs evidently meant to supply this deficiency as having *v* and *f* before them in the Chinese syllabary. Where *v* existed in Chinese, the Coreans write a circle which represents a breathing after, *i.e. under* the consonant, and where *f* is intended they double the consonant and add this breathing. Thus 風 is written phung (bhung) as if for vung, and 豐 is written pphung as if for fung, the modern Corean pronunciation being p'ung the simple aspirate in both cases.

2. An interesting field of enquiry is opened up by the presence in these circles of the distinct method of writing aspirates. We find one set written with the proper Corean aspirated consonant, and another with a simple reduplication of the unaspirated consonant. Thus there is a distinct letter for the aspirated *p'* *t'* *k'* &c., but we find long lists of words which are unmistakeably aspirates in Chinese written for Chinese sounds with pp, tt, kk, &c., while others apparently of the same class are written with the proper aspirates, *p'* *t*, *k'*, *ts'* &c. I have not yet found any clue to the distinction, unless it be a

proof that the aspirated consonant is a late invention. In modern books the doubling of the consonant has never this force. It simply represents an acute accent as if there had been some original association with tones. The dialects again have discarded this as a sign of the acute accent, and where we have reduplication of the consonant in books printed in the metropolitan, we have invariably a 'siut' or *s* in the northern dialect.

(3). One of the marked irregularities of the Corean Chinese syllabary is that *m* is in one set of words confounded with *w*. But in these circles we invariably find the above breathing written under *m* when it represents *w* in Chinese as in 文 which is written mhun, so to say, for the Chinese, and mun for the Corean.

(4). This circle is further utilised as follows. With a horizontal line over it, thus o̅, it invariably represents the drawling or reduplication of the vowel so that where it precedes *ing* it sounds like a *y* as *ying*, and where it precedes *u* if sounds like a *w* as *u-ung* (for wêng or wăng of Modern Mandarin).

(5). The letter *y* as now heard in Corean is simply the insertion of *i* before another vowel. But here we have a sign invented to represent it in Chinese, viz, a simple point written over the circle thus ȯ. Thus for 約 we have the Chinese sound given as yao, which the Coreans could not thus accurately represent by any natural combination. By this means also two classes are distinguished, one in yi as 伊 and another in *i* as 夷 where the point is not written.

(6). Another sign, which has no existence in modern Corean, would seem clearly intended to represent the sound *j* of the Peking syllabary, but rather the *r* than the *j* side of that peculiar combination. It is a simple triangle or delta, following the ordinary law of the consonants in its position. We have it in such words as 肉兒緣.

(7). It appears that when the Tone Book was made the Coreans did not consider their *h* to be a fair representative of the Chinese sound, and accordingly we have those words marked with a double *h* in which the Coreans heard a strong breathing. As far as I have heard Corean the breathing is much lighter than the Chinese, and is altogether devoid of the strong marked gutteral force which we hear in the North of China. There seems to be a doubt whether or not the Coreans heard *sh* in the syllabary. Sometimes the double *s* would seem to represent it; and sometimes again the double *s* might be taken as representing only the *s* sharply hissed.

(8). The Coreans have no *ch* and must represent the Chinese sound by adding an *i* after their compound consonant *ts (ds)*. Thus to write 竹 bamboo they write tisu for the Chinese sound, evidently

hearing it as chu. So also with their aspirated consonant ts' as in ts'iung which they clearly mean for ch'ung, since for their own pronunciation they write simply ts'ung—where the *ch* sound is rejected.

(9). It is noticeable also that this *i* before another vowel is much lighter that in Chinese, so much so that wherever the *i* is heard in Chinese, the Coreans resort to an unnatural combination to represent it. Thus they have a compound vowel *iu*, by which they might write such sounds as liu, niu &c. But either they write *l*, *i*, and *u*, or they write, *l*, *i*, and *iu* (the compound vowel) evidently meaning that the *i* of the compound vowel is too much slurred to represent the *i* of Chinese in similar combination.

(10). Some of these vowel combinations show how alien certain Chinese sounds were to the compilers of the Tone Book. Thus 濁 which they mark as ts'ak for their own pronunciation, they write with a reduplication of the compound consonant *ts* (to represent the aspirate) under that the vowel o, at the side the vowel a, and again intending to represent the Chinese sound as t'soao, or ts'wao, a combination impossible in Corean. So we have 綣 written with two compound vowels as if it were k'iuiön, or k'iuien—the force of the *i* before *u* being simply to give the *u* the sound marked *ü* in Williams, as in k'üen. It is worthy of notice in this connection that the Chinese ie is always written by the same compound vowel in Corean which Mr. Ross renders *iu* and which in the above paper is iö. representing something of the ko sound, No. 158 of Wade's syllabary. It would appear therefore as if the metropolitan dialect which the Tone Book follows, had more distinctly an *ie* sound in this combination: which I would infer also from the transliteration of certain names in French in the Bishop of Corea's narrative of his imprisonment. Thus in No. 29, which should be read No. 30 (there being an omission of 隊 as No. 11 and which occurs only in the 去 聲) we have the class 望 all read in the same way as if ending in en and ien while in the 去 聲 we have for the Chinese sounds, yie 藥 hie 脅 kie 類 &c.

Such are a few only of the salient points. The book reveals the existence of a sterotyped pronunciation of Chinese in Corea before the time of K'anghi, and it reveals the gulf between the two styles of Chinese by the fact that it can barely transliterate that of K'anghi's Dictionary so as to make it pronounceable by a modern Corean. But we gather nothing as to when the Coreans first had their Chinese, and from what source. It would be interesting to know what was the standard anterior to the compilation of this Tone Book at the beginning of the present (Corean) dynasty. Everything would seem to indicate that the Coreans have preserved some portion of what we may call the ancient or original language of China.

A SKETCH OF THE WORK OF THE BASEL MISSION.

IN THE PROVINCE OF QUANGTUNG.

THE Evangelical Missionary Society of Basel, in Switzerland, commenced operations in China in the year 1847. Two missionaries then arrived in Hongkong, together with two others of the Rhenish Mission, to join Dr. Güzlaff, who had asked for help from the German Missionary Societies to carry on his work, which was believed to be of considerable extent. The connection did, however, not last very long, and the home Societies approved of their agents working on their own account. In the beginning the two Basel Missionaries continued to work in the direction which had been assigned to them by Dr. Güzlaff. Mr. Hamberg took up his abode among the Hakkas, whilst Mr. Lechler went to the Prefecture of Ch'au-chu to labour among the Hoklos. In course of time this separation was felt to be unprofitable, and Mr. Lechler after five years solitary sojourn in Ch'au-chu, and after a vain struggle to get a footing there relinquished that field, and joined Mr. Hamberg with the object to work together with him among the Hakka people of this province.

In 1852, Mr. Hamberg had succeeded in establishing a station in Pukak, a market-town, about 12 English miles inland from Deep Bay, where he rented a flight of shops and converted them into a dwelling place, a church and a school.

Unfortunately Mr. Hamberg died in 1854, and Mr. Lechler, who had been joined by Mr. Winners continued his work till 1856, when the war between England and China caused a temporary cessation of Mission work in the country, the missionaries being obliged to flee for their lives to Hongkong.

In God's good providence the treaty of Tientsin opened new doors for Missionary work in China, and the missionaries were enabled in 1859, to reoccupy the field, from which they had been driven.

The market-town of Pukak was, however, exchanged for the more suitable village of Lilong, where before the war a preaching place had been erected, as most of the Christians were living there.

Mr. Winners now built a dwelling place for himself in connection with the existing chapel and provided also room for schools to instruct the children of the Christians. Numerous emigrations to Demenara had at that time considerably reduced the number of Christians in Lilong, but the gospel had at the same time found its way to more distant places through a native Evangelist from C hong-lok,

who had been baptised by Mr. Hamberg in Hongkong, and had proceeded to his native place, to communicate the glad tidings of the gospel to his countrymen in that mountainous and far off district. A more circumstantial account of the work in Ch'ong-lok having already been given in the *Recorder* (See Vol. VII. p. 278.) a repetition of the same is consequently here avoided. The reader may likewise be referred to Vol. VIII. p. 46, of the *Recorder* for a "historical Sketch of the Basel Mission station at Lilong."

Since those accounts were written, some enlargement of the work has taken place and two new stations have been opened, or rather branched off, one from Lilong, and the other from Nyen-hang-li in Ch'ong-lok. The present aspect of the Basel Mission in China is therefore as follows:—

1. Station on the Island of Hongkong established in 1861.
Missionaries, R. Lechler, married, G. Reusch, married.

Out-stations, ... 2
One on the island, in the village of Sau-ki-wan.
One on the mainland in the Tsing-yuen District.
Number of communicants altogether, ... 145
Number of children, ... 73
One girls boarding school, number present, .. 55
One boy's days school, ... 31
Native assistants and schoolmasters, 4 males and two females, 6
Amount of Church and School Fund, ... $710
„ „ Poor Fund „ „ .. .. „632

2. Station Lilong in the Western part of the Sin-on district since 1852.

Missionaries { Charles Piton, married. / Martin Schaub, „ / George Morgenrath, single. / Li Shin Eu, home educated, married.

Outstations in the districts of Sin-on and Tung-kon, 6
Number of Communicants altogether, ... 375
Number of Children, ... 225
Applicants for baptism, ... 25
One boy's boarding school with elementary and secondary Classes, number present, .. 60
One girl's day-school, numbers present, ... 9
One theological Seminary, students present, .. 17
There are besides day-schools on several of the out-stations, the numbers of scholars can, however, not be given exactly.
Native assistants and schoolmasters 15 males, one female, 16

Amount of Church and School Fund, ...	$698
„ „ Poor Fund „ „	„387

3. Station Khi Ch'ung branched off from Lilong in 1879, in the East of Sin-on.

Missionary—P. Kammener, single.
Out-station—Shong-thung in Mirsbay.

Number of communicants, ...	51
„ „ children, ...	17
Applicants for baptism, ...	5
Native assistants and schoolmasters, three males and one female, ...	4
Amount of Church and School Fund, ...	$28
„ „ Poor Fund „ „	„17

4. Station Foo-chuk-p'ai, in the district of Yun-on, branched off from Nyen-hang-li, in 1879.

Missionaries—R. Ott, married.
Out-stations—2.
One in Yun-on and the other in Kwai-shen.

Number of communicants, ...	95
„ „ Children, ...	29
Applicants for baptism, ...	30
One boy's day-school, numbers present, ...	30
Native assistants and schoolmasters, ...	3
Amount of Church and School Fund, ...	$55
„ „ Poor Fund „ „	„38

5. Station Chong-tshun in the district of Ch'ong-lok, established in 1864.

Missionaries { H. Bender, married.
Ch'in Min-syu, home educated, married.

Out-stations, ...	3
One in the prefectural city of Ka-yin-chu.	
„ „ district of Ch'ong-lok.	
„ „ „ „ Lyung-chhou.	
Number of communicants, ...	260
„ „ Children, ...	158
One girl's boarding school, numbers present, ...	25
„ boy's „ „ „ ..	15
Day-school in one of the out-stations, numbers present,	18
Native assistants and schoolmasters, ...	7
Amount of Church and School Fund, ...	$708
„ „ Poor Fund „ „	„724
Applicants for baptism, ...	17

6. Station Nyen-hang-ti in Ch'ong-lok established 1865.

Missionaries { G. Gussmann married. / Kong Fat-lin home educated, married. / D. Schaible, H. Ziegler } single.

Out-stations,	3
One in the district of Yun-on.	
Two in the district of Ch'ong-lok.	
Number of communicants,	320
„ „ Children,	209
Applicants for baptism,	25
One seminary for the education of teachers, number of students,	3
One middle school preparatory to the seminaries, number of students,	25
One elementary boys boarding school numbers present,	60
Amount of church and school fund,	$722
Amount of poor fund,	584

There is also a fund for the benefit of invalided catechists, their widows and orphans, to which the employes according to their salaries contribute a certain sum annually and which fund at present amounts to $1332.

Number of native assistants and schoolmasters,	8

A summary of the above would give to the Basel Mission in Hongkong and the province of Quangtung.

Principal stations,	6
Out-stations occupied,	17
European missionaries,	11
Home educated ordained Chinese missionaries,	3
Ordained Deacons,	4
Assistants and schoolmasters,	36
Female assistants,	4
Communicants,	1246
Children,	711
Male scholars in the different schools,	259
Female scholars,	89
Applicants for baptism,	102
The Church and School Funds have an aggregate capital of	$2922
The Poor Funds,	2382
The Invalid Widow and Orphan Fund has a capital of,	1332

Besides these permunent funds each communicant pays annually 20 cents for the spread of the Gospel. This sum from each of the 1246 Members makes $249.20 each year which goes to the General Mission Fund. And further each member, children included, pays two cents annually which for the 1246 members and the 711 baptized children makes $39.14 which goes to the Local Mission Fund.

THE EMPLOYMENT OF NATIVE CHRISTIANS BELONGING TO OTHER MISSIONS.

By Rev. John L. Nevius, D.D.

THIS subject is one of much delicacy, and on that account has not, perhaps, been treated with that freedom and candor which it justly deserves. It is believed that obvious and important principles underlying it, are sometimes, through inadvertancy, lost sight of, and that, in consequence, serious injury results to the cause which all alike have at heart.

In the view of the writer, among the most important of these principles are the following;—

I.—Every Mission will itself employ, as paid agents, all its members, whose *employment would in its judgment*, be for the advancement of the mission cause.

The work to be done is so great: the supply of foreign laborers is so inadequate: natives have so many special qualifications, physical, intellectual and social for working among their own people; and christians at home are so ready to contribute money for their support; that a varity of motives combine to bring all the available native force into the field as soon as possible. Native helpers are the great want: and in no way can the money of the church be expended so cheaply and effectively as in their employment, that is, *if they are what they ought to be*. Few Missions, if any, have been backward in making use of all the native force they could command. There can be little doubt that it will be the judgment of most Missions, after experience of ten or twenty years, that if they have erred it is in the matter of employing too many and not too few.

II.—It follows that if a native Christian is not employed by the Mission to which he belongs, it should be inferred that there is a good and sufficient reason for it.

(1). Among these reasons, the fundamental question as to a divine call to engage in the work of preaching meets us at the outset. While the words of our Saviour "The harvest truly is plenteous, and the laborers are few," never had a deeper significance than at present, it is equally true that there never was more occasion for heeding and emphasizing the injunction that follows, "Pray ye the Lord of the harvest." In the pressing emergency before us, we are to do what the early disciples did, *pray* and *wait*. If in our impatient haste, we endeavor to save time by ourselves sending forth laborers

into the harvest, without good evidence that the Master has sent them, we will probably lose time instead of gaining it, and the persons chosen and sent will in the end be of little use, if indeed their influence is not, on the whole, positively injurious.

However the fact may be accounted for, the impression is very general both among the Heathen population of China, and among Chinese Christians, that almost any one is qualified to preach. How many there are in our churches who, if they have the ability, have not the industry, or the disposition to earn a living by some honest employment, (but can talk) who are waiting to be employed as preachers, thinking that they are fully up to the standard which has generally been adopted.

(2). Further, there are to be found in nearly every Mission young men of good ability and apparently of an excellent spirit, and men of whose future usefulness high hopes are entertained, who are not put into prominent positions or employed on full wages, for the same reasons for which young men in similar circumstances are not employed at home. Some have not completed their course of study; others are perhaps teaching a country school with a small salary, in order further to test their capabilities, mature their characters, and give them more knowledge of the world and themselves. It is hoped that they may fill important positions in the future; but at the same time it is feared that by premature employment these hopes would be frustrated.

(3). There is a another class of persons, gifted and having many qualifications for usefulness, who are out of employment because they have *thrown themselves out.* Perhaps some one has an extravagant idea of his worth, and strikes for higher wages, thinking that if he cannot gain his purpose in his own Mission he will be eagerly caught up by some other; or, some one who declares that he must have more money to support his aged parents, or wife and children, and must leave the Mission to go into business, is told that if the circumstances of his family are such that he must devote his life to making money for their support, it may be his duty to enter some calling or profession, the professed end of which is to make money. Such a man may, if he has the right spirit, be more useful, engaged in business, than he would be employed as a preacher: or he may learn by an experience in business the important lesson, that there is no place in the world where a man can have everything as he could wish, and after learning this lesson, (if he is left alone long enough, which he could learn thoroughly in no other way, he may be a contented and useful laborer in the Mission for the rest of his life.

(4). There is another class, similar and still different, composed of men who perhaps do not ask for larger salaries, and who are willing to work in a certain way, if the work suits them, and is not too hard. They can man an out-station where they have a settled, quiet home, and regular meals to their liking, and their duties consist in conducting one or two services on Sunday, and preaching as often during the week as the people are willing to listen to them: but when such work is needed as characterized missions in apostolic times, and is no less required now, involving tiresome journeys, lodgings where they can be had, and such food as is set before them, they do not feel equal to it, at least unless they are well supplied with boats or donkeys. That persons should be found without employment, occasionally, is most natural; that they should be left so, until they take a different view of their relations and duties, is the best thing that could happen to them and to the cause of missions.

(5.) There is another class of Christians, the very hope of the church, who might, perhaps, be useful in different positions in the employ of the Mission, who are left unemployed because it is thought they would be far more useful abiding in the same calling wherein they were called. Nothing is more to be desired in any church than Christian farmers, business men, and artizans remaining in their homes, and engaged in their original callings, each showing forth the beauty and power of the truth as a living epistle known and read of all men. Very marked and clear should be the reasons which would warrant the calling of such a person from a position of certain usefulness, to occupy a new and perhaps artificial one, when it is not certain that the change will promote his usefulness; or that it will not result in positive injury to him, and the place he leaves, and the one to which he is sent.

III.—The effects which follow under these circumstances, from one Mission employing the church members of another, without a *full consultation and understanding*, may be summarized as follows:—

It interferes with the plans, and cripples the efforts of missionaries and native pastors: it unsettles the minds of church members, and introduces restlessness, discontent, a mercenary spirit, and hypocrisy. It interferes with salutary discipline, both in churches and schools: stops the healthy expansion of out-station work: and presents the church before the heathen as a kind of employment agency.

There are probably very few of the older mission stations in China which will not confirm the above statements, to a greater or less degree. It has often happened when the first converts have been gathered into the out-stations of a Mission, that there are found

among them farmers, business men and artizans, who, though comparatively illiterate, manifested a more than ordinary zeal and earnestness, and were making their influence felt for good in their homes, and among those with whom they had business relations, giving good reason to hope that they would be permanent centres of Christian influence in their different neighborhoods. But it has occurred to some missionary brother that these men might be useful as chapel-keepers, colporteurs, or preachers, and one after another of them has been taken away and employed. They have exchanged their rustic habit for the long gown, and conformed to their new relations and duties as best they could.

As churches have been organized in our out-stations, and church members multiplied, applications for helpers of different kinds have become more frequent. These applications are sometimes made indirectly through those who had already been obtained from that field; sometimes by writing to the native pastors; and sometimes by writing to the foreign missionary in charge. When the native Christians have found themselves in demand, those who had any special gifts, (and most think they have) have not waited to be sought for, but applied to their native pastors, or helpers, to recommend them and find a place for them, and some have, perhaps, felt that they had just cause for grievance if their claims were not promptly attended to.

Native pastors and helpers have been sorely tried by the frequency, and urgency of these applications; by the difficulties which they have given rise to; and by seeing men whom they had hoped would be their helpers in the work of the Lord, and pillars in the church, leaving their homes and sundering their church relations. But what could they do? In many cases neither they nor the foreign missionary are consulted. Why should they be? Is not every man his own master? When consulted, it seems perhaps ungenerous not to assist a missionary very much in need of a native assistant, by giving him such material as can be found, and equally ungenerous not to sympathize with the native brother who has an opportunity to improve his circumstances pecuniarily: and then, who can tell whether the person sought for might not be more useful in some other position or calling?

It naturally seems a grave responsibility on the part of the missionary applied to, to discourage a movement which might be providential; and the missionary making the application, possibly never thinks of the question of responsibility, or that there could be any reason against the course pursued.

There is great reason to fear that the demand has, in some cases, helped to create a supply not altogether genuine; a desire to get a place acting as a motive, both in making a Christian profession and in manifesting a seemingly earnest Christian life, without such a motive being suspected, either by the person seeking for a helper, or the native pastor, and hardly by the native Christian employed.

A sufficient time has elapsed to form some judgment as to the result of the changes referred to. In places where it was supposed there was a good evangelizing work commenced, the work has been stopped, and it is hardly known that a Christian ever lived there. Some who left their places have made shipwreck of the faith and gone back to heathenism: others have been tried and found wanting, and after various trials as unsatisfactory and disappointing to themselves as their employers, have come back to their homes, unfitted for the position and work which they left, if indeed they are not unfitted for anything; of others very little of a positive nature can be said. In a few cases, hopes of usefulness have been in a measure realized, but the question still remains, would these men not have been more useful abiding in their several callings? Of others, the end is not yet.

In some of the newer mission fields of Shantung, some account of which was given in a late issue of the *Recorder*, the missionaries in charge, deeply impressed with the evils of what may be called the employment system, are endeavoring to introduce in its place, from the very first, the independent or self-supporting system. The native Christians remain in their homes and callings, and are doing a great deal of voluntary work of the most satisfactory and effective kind. It will be seen at once that the drawing off of prominent and useful church members in this field, by promise of employment elsewhere, especially if higher wages should be offered, would unsettle the very foundations on which the whole work is built; introduce at once a powerful disorganizing element; and, in a great measure, render futile the efforts of those who are trying to carry on the work. Such an event would be regarded as more to be deprecated, and a greater misfortune to the cause of Christ, than another famine, or a violent heathen persecution.

IV.—Let us now consider how far other acknowledged general principles tend to modify the views and principles presented above.

(1.) It is sometimes said that it is unreasonable and impracticable to think of interfering with the individual liberty of missionaries or native Christians. Both will plan for themselves and do the best they can. Admitting all this, it is equally true that the exercise of

Christian liberty is limited by the rights of others, and among Christians, should be by the law of Christian courtesy and Christian charity. We are accountable in the exercise of this individual Christian liberty to Him who will render to every man according to his deeds. It is possible to condemn ourselves in the things which we allow. It is even possible to wound the blessed Saviour in the house of His friends; by interfering with and hindering their work to hinder His: and in sinning against them to sin against Him.

(2.) It is said again that this whole subject must be regulated by the law of demand and supply. Every man will find his place and command his price. This principle has even been avowed as applicable to the case of one man securing the services of another man's trained teacher or assistant, by offering him what *he thinks* he would be *worth* to *him*. In a less artificial state of things, or rather if teachers and native assistants had been trained and educated for their work without any labor or expense on the part of those with whom they are connected; and if native churches had the appointment and pay of these teachers in their own hands, this rule would be more applicable. It should be remembered that a missionary church or boarding school represents perhaps the result of a life of labor and care; and he who has, instrumentally at least, wrought out this result has a kind of proprietorship in it. Though this proprietorship is not protected by law, (as in the case of apprentices for instance) it certainly should be protected among missionaries by the golden rule. There is no law to secure a person in the possession of an adopted son, whom he has reared and educated, because no such law is thought necessary. The idea of making proposals to such a son to leave his benefactor for a position of more ease, or dignity, or wealth, would hardly be thought of; and one who would respond to such a proposal would not be thought a very desirable acquisition. It is not meant that the cases of a boy trained in a boarding school, and an adopted son are exactly parallel, but that they are analogous.

(3.) It may be asked again may not a Chinese Christian change his religious views as Christians do at home? The writer during an experience of more than twenty years has met with not a few of this class. Their views, if as a rule they really have any, change very readily, in obedience to a higher law or ruling principle, but there is much reason to fear that these views, in most cases, relate to things temporal not and to things spiritual. Some of these persons, when they learn that change of views will be followed by no material results, reconsider the subject and resort to their old views and make the best of them, or give up their Christian profession altogether.

The writer hopes he is not behind his brethren in respect and sympathy with all those in China, or elsewhere, who, from conscientious convictions, intelligently and sincerely change their religious views, and he does not doubt that such cases will occur and may already exist in China, but would only say that in the case of recent and imperfectly instructed converts, such professed changes should be regarded with suspicion, and treated with great care and discrimination.

(4.) Perhaps another reason for disregarding the feelings of missionary brethren, and possible consequences which may result to their work, may be mentioned, especially as it is not only entertained but sometimes avowed. This reason would probably be stated by those who would present it much as follow;—"I am thoroughly conscientious in my views and I believe my way to be the right way, and that the spiritual and eternal interests of those to whom I am sent can only be secured, or at least best secured, by receiving and adopting the view I hold. How then can I be faithful to those to whom I am sent, and to God, and my own conscience, and to all whom I may meet, whether heathen or professed Christians, without using all available and justifiable means to induce them to adopt my views and join my church?"

While each one of us holds his individual views conscientiously and firmly, we should bear in mind that every other missionary also thinks that his way is the right way, and that he has the same right to his views and the same liberty in propagating them that we have. Suppose that the consciences of all Christians should be brought into exercise in the direction and to the degree above indicated, and that each should, instead of preaching the gospel to every creature, devote himself principally to drawing converts already made, into his own fold? What a spectacle would Christianity present before this heathen people! How long would the Holy Spirit dwell in such confusion, and can we suppose that He whose judgments begin with the house of God, looks upon such efforts, professedly prosecuted in His name and by His authority, otherwise than with the severest disapprobation?

This paper has been extended beyond the limits at first assigned to it. It is not presented to the reader of the *Recorder* because the writer believes that there exists, to any considerable extent, unfriendly feelings or conflict of views among missionaries on this subject, but because he believes that the evils spoken of are far from imaginary! That Christian brethren have in some instances, though unwittingly, been the cause of injury to other Missions, because there is a strong temptation to hasten on the work by seeking for native agents without

carefully inquiring into their characters, gifts, and qualifications: because principles and individual rights are often asserted which suggest grave possibilities for the future; and because it is thought that the presentation of considerations which may not have occurred to the minds of some may not be inappropriate.

So far from the above article being intended to discourage one Mission helping another in the work of evangelization, the writer would, on the contrary, insist on the paramount duty and privilege of doing so in every possible way, not simply in acquiescing in others taking from us such persons as we do not care to use! but by helping brethren with such agents as are worth using, gladly consenting to a curtailment of work in one field, with the hope of accomplishing an equal or greater work elsewhere. More than that, we can help each other by mutual sympathy, consultation and co-operation, by adopting as far as possible the same plans and methods, by treating with deference and Christian courtesy the plans and methods of those who may differ from us; and by other ways which will readily suggest themselves, if we realize the unity of the Spirit, and feel ourselves to be co-laborers in the one work of our common Lord.

IN MEMORIAM
THE LATE EDMUND WHEATLEY.

By Rev. John Butler.

MR. WHEATLEY died at Ningpo, September 1st, 1880, after an illness of about two weeks. Though not a Missionary he was so well-known to a large portion of the Missionary body in China, and was so fully and heartily in accord with the objects they have in view, that a brief account of his life and labors will not be out of place, in a journal devoted to the interests of Missions.

Mr. Wheatley was born in London, December 29th, 1839. When a boy he conceived a passion for a sea-faring life, and while yet a mere lad, he found an opportunity to gratify his youthful ambition of being a sailor. Eleven years of his early manhood, were passed on board ship amidst the excitements, the dangers, and temptations that beset the sailor in different parts of the world. Though the common experience of men seems to be that the sailor's life does not furnish a good preparatory school for other pursuits, aside from the life aboard ship, yet I think it will be seen in the course of this narrative that the training which Mr. Wheatley

received while a sailor, was just the kind that was needed to fit him for the remarkable career of usefulness upon which he was afterwards, in the providence of God, permitted to enter. When God has special work for men to do, He prepares them for it, not always by processes which the wisdom of this world would approve, but by methods which He in His own infinite wisdom sees to be suitable for the end to be attained. Possessed of a good elementary education and natural powers of a high order, he acquired during his travels in different climes, an amount of knowledge both of men and of things that was of immense advantage to him in the particular sphere of labor which he afterwards filled, and gave him a power over certain audiences, which was equaled by few. In the year 1864, he came to China and soon after his arrival entered the service of the Chinese Government as a member of the out-door staff of the Chinese Maritime ustoms, at Shanghai. Here he came under the preaching and personal influence of that veteran Missionary and successful preacher, Rev. Wm. Muirhead, under whose ministry he was converted. He united with the Church towards the close of the year 1867. I met him for the first time in January 1868, in a Bible class of young men conducted by William Gamble, Esq., at the Presbyterian Mission Press and was much impressed with the energy and earnestness manifested by him thus early in his Christian course. From that day to the close of his earthly life I have followed his career with increasing interest and admiration. After leaving Shanghai he was stationed for a short time at Ningpo. From thence he was transferred to Foochow, where he commenced his Christian labors for sailors. But not till he arrived at Tientsin, did the particular form of work in which he was afterwards so successful, take a definite shape. From the first he took an interest in sailors, and tried to save them from the effects of intemperance and sin by showing them the advantages of a life of temperance, and pointing them to Jesus Christ the Saviour. Like a great many Christians, he believed *then* that "temperance" consisted in the moderate use of intoxicating liquors; and on this basis he went to work to raise the drunken sailor from the mire, and make a sober and respectable man of him. But he found it a most difficult work to induce "Jack," to use with moderation those stimulating beverages for which he had a strong craving, and he soon gave up the task in despair.

At this time the truth dawned upon him, like a new revelation, that the only way to save the sailor, was to completely and radically cut off every form of intoxicating drink, and thus put him entirely out of the way of temptation. It is from the time he became convinced that

the temperance reform in order to be successful must be based on "total abstinence," and "religion," that the most interesting portion of his life begins.

From the years 1870 to 1880, the amount of work which he performed in the cause of temperance and Christianity—ever united in his mind—was enormous. Tientsin furnished a wide and hopeful field for his labors. It is customary for one or more of the war-vessels of each of the great treaty powers to pass the winter in the ice-bound port of Tientsin, and here, during the winter months, there are always some hundreds of sailors who have but little to do and as a consequence are exposed to all the temptations which the low groggeries and vile dens of such a port hold out, in order to get the money of the sailor. In all ports where sailors congregate, there are always found numbers of those who are zealous in the work of leading them into the paths of vice and ruin, but very few who show equal zeal in leading them into the paths virtue and sobriety.

While at Tientsin Mr. Wheatley had a new illustration of what he had often observed in his sailor life, that intemperance is the great curse of sailors, as it is of multitudes of others, in all lands; and being in a situation which brought him in frequent contact with them, and where he could do them good, he threw himself with all his energy, into the work of saving the sailor, body and soul. In his labors he was warmly encouraged and aided by the Missionaries at Tientsin, who from the first had been doing a good work among the sailors. But one who had been himself a sailor and knew the best and the worst traits in their characters, as well as the peculiar kinds of temptation that were most dangerous for them, had a readiness of access to them, and a power over them which no one else could have. He held gospel meetings ashore, where the sailors attended nightly, and through his earnest and vivid presentation of the claims of religion, numbers were converted. He organized Temperance Societies on board of the Men-of-War, and through these two agencies, he accomplished wonders among the sailors at Tientsin. So thorough was the work that the residents both European and Native were astonished at the changed conduct of sailors ashore. Instead of being a terror to the one and a disgrace to the other as they used to be, from the time that the temperance reformation was commenced among them, they behaved themselves like men, and henceforward were justly regarded with pride by their countrymen.

When the labors of that first winter drew to a close, and returning spring invited the mariner to quit his wintry home, not more wonderful in the power displayed and results achieved, was the

phenomenon of the relaxing of winter's icy grip from the waters of the "Peiho," than was the breaking of the fetters of so many of the unhappy slaves of the demon Intemperance, and causing them to be cheerful and happy in the new life of liberty and temperance upon which they had entered. After the winter's campaign was over, among the first of the fleet to leave their winter quarters was H.B.M's ship *Leven*. She had on board, as the result of the winters work, an active Christian and Temperance band. On arrival in Shanghai, they sought without delay, to establish a temperance organization on shore. They found some of the friends of the cause in Shanghai already stirred up on the subject, and the men on shore in union with the men on board the *Leven* formed the nucleus of the present large, and influential Temperance Society of Shanghai. Other gun-boats, as they left Tientsin, went to other ports, and the temperance men aboard of them carried with them their temperance principles, and wherever an opportunity offered, avowed them on shore. The change that has taken place in the character and conduct of sailors on the coast of China, is a subject that has attracted the attention of almost every observing foreigner in China. The "typical sailor," who was so very good when he was sober, and so very bad when he was drunk, is growing scarce and even these veterans of the bottle are gladly exchanged for the new and better type of cold water men. The experiment of having temperance men, both officers and sailors, to uphold the honor of the national flag, and to direct over the broad seas, the lives and property entrusted to them, has proved so satisfactory, as a matter of economy and as a life saving measure, that all ship owners and commanders much prefer to have temperance men in their employment, other things being equal, than the tipplers or even moderate drinkers, that were almost universal some ten or fifteen years ago. To the Christian and philanthropist it is one of the most cheering and hopeful signs of progress, to see the temperance reformation take so strong a hold, of "all those who go down to the sea in ships," and to see the happy results of temperance principles in the lives of sailors.

It used to be, not many years ago, that the entrance of a Foreign gunboat into Chinese ports, was regarded with mingled feelings of joy and fear. The sight of the national flag was always pleasant and inspiring but the sight of drunken sailors was a disgrace and a terror. I have seen European ladies who walked the streets of Chinese cities without fear, rush in terror into native shops or houses, to get away from men wearing the uniform of their own country. Happily such things are now almost unknown especially among the crews of those vessels which have spent some time in Chinese waters.

I was present at some of the first gatherings of the Shanghai Temperance Society, when they held their meetings in the little Street Chapel of the London Mission. Only the most pronounced advocates of temperance would attend. Those who valued their social standing in the Settlement, did not want to be in any way identified with so insignificant and revolutionary an organization as a Temperance Society. It was but little noticed at first by the papers, and then chiefly to furnish a subject for ridicule.

Behold what a change nine years have brought. A large and substantial building in the heart of the Settlement is now leased by the Society. Weekly Bible meetings of a most interesting character are held in the fine Temperance Hall, and on its platform appear week after week, as Amateur Singers and Speakers, ladies and gentlemen of the highest social position and culture. Nothing in the shape of talent or social standing is now too good for the Temperance Society; and the daily papers could no longer afford to omit a report of its proceedings. In almost every port in China there is a "Temperance Hall" or "Sailors Rest," and a goodly number of active Temperance Workers, who are always ready to greet the sailor with true Christian hospitality. What has brought about this great change? It is the fruit of the agitation and discussion of the Temperance reform on the platform and in the newspapers, in the social circle and place of business, by a few staunch friends of the cause and chief among these stands the name of Edmund Wheatley. He began his labors in the ice-bound harbor of Tientsin, in the winter of 1871, and the work not only spread to the other ports in China, but was carried back to Christian England and America.

In 1873 Mr. Wheatley took advantage of his well earned furlough, and made a visit to his home in London. Here he was married in August, 1874, to Miss Louise Hobson, daughter of the late Rev. Jesse Hobson of London. Early in 1875, they sailed for China reaching their new destination at Ningpo in the month of May. Mr. and Mrs. Wheatley identified themselves at once with the Christian society of Ningpo, and from the first took the stand of decided and active Christians. He commenced a Sunday evening "Bible Reading," at his house, soon after his arrival, and kept it up to the close of his life, and it proved to be one of the most profitable and attractive of the religious services held in the place. He called on every person in the Settlement who was not in the habit of attending the regular preaching services in English, and invited them to his house on Sunday evening. In this way he induced many persons to come to his meetings, who rarely, if ever entered a

church. These meetings became so interesting and profitable, that they were largely attended by the Christian residents of Ningpo both Merchants and Missionaries.

The five years of "home life" which Mr. Wheatley passed in Ningpo were the happiest of all his days. He enjoyed greatly the blessings of a "home." He was singularly favored in his companion, a lady of superior education and deep piety, who entered warmly into all his plans for Christian work, and greatly aided him in his many labors. The sailors he regarded as his special charge, and whenever a gunboat came into port, he lost no time in visiting it and arranging for temperance and religious meetings, and seldom did one of these boats leave the port without a number of conversions to Temperance and Christianity. I have known more than one instance, where a gun boat came into port, with not an avowed Christian nor a teetotaler aboard, and after a stay perhaps of two or three weeks, carry away an active band of Temperance and Christian men. He followed the new converts with prayers and Christian counsel. He received a great many letters from sailors, who were converted under his teaching, many of them full of expressions of the warmest gratitude, for what he had done for them. He answered all these letters, and thus kept up a most extensive correspondence with persons in all parts of the world. He was not only gifted as a speaker, but he wielded also the pen of a ready writer, as his extensive correspondence, and numerous articles for the newspapers will show.

Besides frequent news articles for the Shanghai daily papers, he was one of the Editorial staff of the *Shanghai Temperance Union* writing a quota of its editorial and a good share of its news articles. In addition to all his other literary labors, he made each week a most through preparation for his Sunday evening Bible Reading. All these labors of the head and the heart must needs demand preparation. One who gave out spiritual and intellectual food so fresh and stimulating, must take in large supplies for his own wants.

He spent much time in the private study of the Bible and in prayer, and herein was the hiding of his power. The effects of private study of the Word were seen and felt in all his conduct, and more especially in the prayer meeting. The very tone of his voice and his earnestness of manner, were often enough to dispel the dullness and despondency that sometimes hung over the weekly prayer-meeting, just as a gleam of sunshine dispels the damp and chill of a cloudy day. Besides the Bible, Christian biography and temperance literature were his favorite studies and in each of these his acquirements were of a superior kind. While he loved especially to read

of devoted Christians who labored faithfully for God in the cause of religion and of temperance; he was also a diligent student of history and an intelligent observer of passing events.

There were some features of his character so strongly marked, that they are deserving of special attention. His thorough going consecration to the service of God. This did not show itself in sanctimonious air or in a reserved and solemn demeanor. He was one of the most cheerful and vivacious of men, and enjoyed highly the pleasures of Christian society and was himself one of the most entertaining of men in all social and literary gatherings. Neither did his idea of consecration induce him to seek the cloister or to connect himself with some religious or missionary organization, in order to work for God. He believed that God needed men in the pursuits of this world who desire in all things to be governed by the principles of Christianity, and thus he cheerfully accepted his calling, and from the midst of a busy occupation, illustrated how a Christian ought to live. Taking all things into account, he was the best example I have ever met of the scriptural idea of complete consecration. His spirituality of mind never left him. From the midst of the most perplexing duties of his office, and these oftentimes were very trying to the patience, he could turn aside and engage in prayer, or in religious conversation almost instantly, thus showing that while occupied with business, religion had the uppermost place in his mind. In regard to that question which perplexes so many Christians, viz., the relative claims of business and of religion, his life was a model. He was a thorough business man, most faithful in all the minutest duties of his office, so that he always won the approbation of his superiors, for his skill and fidelity. He felt that a Christian, in all lawful worldly persuits, ought to be superior to the non-christian for he has the promise of the life that now is and of that which is to come. He gained the praise of men, but he did not seek it, for he labored from a higher motive—to gain the approbation of his Master in heaven. Business with him was only a means not an end, and whatever his occupation, he kept the chief end of man always before him, viz., to "Glorify God, and enjoy him for ever."

Besides the consecration of his time and talents to the Lord, he also devoted his substance. His study of the Bible convinced him that Christians, as a rule, ought to give *at least* one-tenth of their income to the Lord. This rule he observed with religious care, seeking out with great pains those objects that were deserving of charity. Both he and his devoted wife, sought out cases of want and suffering among the Chinese and relieved them. They also made themselves familiar with

the mission work in its different branches, and contributed for its support. They maintained at their own expense, a girl's day-school, and a chapel for Sunday preaching, the latter designed especially for those Chinese in the employ of merchants and other Foreigners, and in the Chinese Customs. He sought out this class of persons, obtained their employers consent, and invited and urged them to attend church on the Sabbath. In this way he brought under the influence of Christian teaching servants of Foreigners who had never been in a Christian chapel before.

(2) He was a man of strong and positive views about religion and the temperance reform. In some of his temperance speeches and religious addresses he was sometimes thought to be dogmatic and not sufficiently considerate of the views and feelings of those of opposite opinions. To understand this part of his character, it is necessary to bear in mind that his convictions were based on personal knowledge. When he spoke of the evils of intemperance, and of the miseries of sinful life he had a broad field of experience from which to draw his facts. Though a young man, he had seen much of the world and was able beyond most men, to speak with positiveness on the advantages of religion and temperance. Though a man of strong convictions and deep feeling he was singularly free from prejudice, and bitterness. He loved those who differed with him in opinion, always showed a kindly disposition towards them, and tried in every way to do them good. He was a man raised up of God for the age and sphere in which he was called to labor. He was not only qualified for successful work among the sailors, but was also singularly fitted by nature and by grace, to influence for good the European population, engaged in mercantile and other persuits in China. His religion was so deeply rooted, and his conviction of duty so clear, that he was never in danger of lowering the standard of morality or obscuring the claims of Christianity to suit the views and practice of those with whom he had business relations. His life was a constant protest against the low views of religion and morality entertained by many of the Europeans in China. In any society where his lot was cast, he never thought it necessary to apologize for being a Christian but always assumed that the Christian was right and that those who disregarded the laws of God were wrong. Conscious that his faith was not based on the wisdom of men, but on the power of God, he was ever ready to argue with the skeptic, comfort the sorrowful, exhort the indifferent, save the inebriate.

A life so completely consecrated and so filled up with work for God, could not be otherwise than happy at its close. His end was

peace. Death had no terrors for him for he trusted in the Almighty Saviour who was victorious over death and the grave. His mind had long been familiar with thoughts of his "Heavenly Home" and its unspeakable glories, and when the moment of transition came, he was ready to depart and be with Christ.

"And I heard a voice from heaven saying unto me write, Blessed are the dead which die in the Lord, from henceforth, yea saith the spirit that they may rest from their labors and their works do follow them.

Correspondence.

A Record of Famine Relief Work in Lin-fen Hien, Ping-yang Fu, Shansi Province China.

To the Editor *Chinese Recorder.*

DEAR SIR,—

In the July-August, number of the *Recorder* an article on the above subject appears, purporting to be a translation of some record of the famine, but what, or where, that record is to be found, your readers are not told. Through some oversight, the note forwarded at the same time, giving these particulars has been omitted. As this however gives its main interest to the articles, it may be well to add a line on the points, even in a later number. The record in question, is that of the District Magistrate of Lin Fen, the Hien in which the city of P'ing Yang is situated, and from which the relief operations of the protestant missionaries in Southern Shansi radiated.

It is engraved on a large stone Tablet, which stands some 6 feet high, and which has been erected in the Ch'ing Hwang Miao, or city temple of P'ing Yang. The account it gives of the famine is the most accurate, vivid, and concise of any I have read, though of course it is confined to the one Hien of Lin Fen. Its errors have to do cheifly with the foreigner:—The origin of their work it misstates, both as regards the opening of subscription-lists in England, and the voluntary offer of service on the part of the distributors, and the amount of money dispensed to the famine sufferers in Lin Fen is overstated $50,000 being given, instead of $40,000. With these exceptions and the curious glorification of the Chinese Emperor, the record is for the most part reliable, and may be looked upon as the Chinese mode of expressing gratitude for the help rendered them from foreign sources.

THE TRANSLATOR.

Union Standard version of the Bible in Chinese.

To the Editor *Chinese Recorder.*

DEAR SIR,—

The following Circular Letter on this subject was communicated to Protestant Missionaries in China in July of the present year.

DEAR BROTHER,—

You are probably aware of the movement being made to secure a Union Standard version of the Bible in Chinese in plain Book Style or easy Wên-li. In view of recent evidence, it may not be thought premature to solicit a full expression of opinion on the subject by all our Protestant missionaries. I trust, therefore, that you will excuse the liberty I take in addressing to you a few inquiries. An answer, however brief, will help to furnish a summary for a page or two in the *Chinese Recorder* which may prove satisfactory to us all.

It is unnecessary to argue the question in this circular. Your own mind has canvassed the whole ground of argument and objection. I only venture a thought or two. It seems evident that our Chinese missions, including native preachers and membership of the churches, will never unite on either of the extant classic versions. There is also the danger that delay may carry us farther apart in our views on some important points than we were at the Shanghai Conference. If, then, we desire union in one Protestant Bible in the general language, we must make a vigorous, determined effort for it, trusting in our Christian good sense and in the Divine blessing to surmount all obstacles. The old versions, the Mandarin, and even other colloquial versions, will give translators most invaluable aid. Under such favoring circumstances, the new Bible ought to be an improvement on the others, while it would possess in addition the inestimable advantage of being the offspring of union. And may we not reasonably hope that union in such a grand enterprise will work powerfully toward union and wise adjustment in other things.

While I cannot expect and surely would not choose, at this late period in my missionary life, to engage personally in work on a new version, I would gladly aid in starting an enterprise which seems to me to concern so deeply the full efficiency of our Protestant missions to a heathen people. This is my best apology for presenting these inquiries.

1. Do you favor the proposal to bring out a new Union version of the Bible?
2. How many in your Mission favor it?
3. Do you think that the work should be done by a Translating Committee, fairly representing the interests of the different Societies and churches engaged in evangelistic work in China?
4. Cannot each Mission in its collective capacity—viewing its different fields as one—choose its delegate or delegates to such Committee on a previously arranged basis of representation?
5. Is it your opinion that the Committee should be chosen and preliminaries arranged now?
6. Should the T. C. proceed to work, as soon as the arrongements are made, it being understood that in the final revision of their work they will avail themselves of critical aid from the forthcoming Revision of the English Bible?
7. Have you any suggestions to make as to *place*, *methods*, and *means* for carrying on the work?

In response to the Circular—including two opinions on the same subject handed to me before it was issued—forty-six letters have been received. One or two were from gentlemen, formerly missionaries, but not now in the service. The forty-six letters are from various stations, from Hongkong to Kalgan in the extreme north. Of the whole number, twenty-five are from those south of the Yangts'z the remaining twenty-one from stations in the north and on that river. I furnish only a digest of the opinions expressed in the letters. To

give all shades of view in full detail would occupy too much space, and seems at present unnecessary.

In regard to the *first* question of favoring or not favoring the scheme of a new union version, about *three-fourths* of the writers may be regarded as in the affirmative, and about *one-fourth* in the negative. But between the extremes of unqualified affirmative and and unqualified negative, there is considerable border land, occupied by those who see many and great difficulties in the way of success, and who therefore question with more or less emphasis the practicability of the scheme. Of those in the *affirmative*, a few, while expressing decided approval, speak warningly of the obstacles, but hope for the best, if the work should be undertaken. The large majority of those in the affirmative seem to be more sanguine. They are found at stations in central and north China, as well as in the South. In expressing their opinion, they do not enter into any labored arguments. "The subject is one of supreme importance and should be pressed forward by every lover of the Bible." "Heartily in favor of it." The plan "has my sincerest and most cordial approval; a new translation ought to be in as low a wênli as the language would allow without getting coarse, so that even those of our Christians, who possess only a minimum of knowledge of the characters, could be able to read it." "I feel strongly the need (of such version) and have felt this for years." "A most desirable blessing for the native church." "Am delighted to see the movement set on foot to secure a U. S. V. of the Bible in Chinese and wish the noble enterprise the best success: only such a one fit for a standard version, and intelligible for the thousands of ordinary readers in whole China." "In the present advanced state of Biblical Criticism, it is high time that the results of the labors of Tischendorf, Tregelles and others should be embodied in the Chinese Bible, and therefore I exceedingly rejoice in the proposal for a new Union Standard Version."

Those who take the *negative* of the question regard the scheme either as needless, or as hopeless. They argue that it will involve "waste of time and money," that "Missionaries will not be able to unite, and that the effort will lead to heated controversy on old subjects." "The Older Missionaries will not undertake the work, and younger ones are not yet prepared to improve on their labors." They maintain that "a Wênli version would be of very limited use," that "native Christians in 7/10 of the Empire prefer the Mandarin Version, and that the remaining 3/10 must have vernacular versions." Again, "it will be several years" before it can be ascertained whether "the Anglo-American Revised Bible" will meet "the general approval of the Churches." Again, "it is more important, now to employ our men and money in preaching the gospel directly than in making new books. The book business has been overdone." Again, "Philological studies are on the increase and will yet throw great light on the religious terminology of China: a translation now would not (be likely to) stand the test of time." The meeting of the next General Conference in 1887, will be soon enough to consider a Union

version." "Unless there are men of equal or superior scholarship to those who made the existing versions and who would command the support of the Missionary body, then we doubt the wisdom of undertaking such a prodigious enterprise." Wait for "the next generation of Missionaries, who, while inheriting the labors, and capable of appreciating the efforts of their predecessors, will yet be comparatively free from the prejudices of older men, who have been cast into the thick of the fight, and who feel themselves forced—if only for consistency's sake to follow out a certain line of translation. Ten years hence will be quite time enough reasonably to expect any satisfactory combination."

Those who regard the scheme desirable, but who fear that it may be impracticable, say that "the experience of the past twenty years" shows it. "Better (one says) to revise the Delegates" vs., then there will be "a foundation for a good Union vs." We fear that "the ultras will not combine," and continued conflict may imbue our successors with the same spirit, and "put off a union version twenty-five years." "Get good revisions of the present version and a complete set of commentaries, then a few of our choice native preachers themselves might attempt the next version. Possibly revision may land us in a Union vs. sooner than we expect." Another writer forcibly puts the case in a series of interrogatories—"supposing certain objections all removed and the way open to choose a Committee, representing different nationalities and different Missions, all in due proportion, has each Mission which would be represented, a member fitted to engage in the translation of the S.S.? Can such a person, in some cases the most valuable member of his Mission, be spared to engage in a work demanding so many years of careful labor? If we can only hope at present for a work of temporary value, a contribution to something better in the years to come, when Chinese scholars of high standing shall have learned the Scriptures in their original languages, is it worth while to withdraw so many valuable laborers from their all important work of building up the native Church"? It is also to be remembered (he adds) that "we are not without the S. S. in Chinese. There are already four versions in common use, and a considerable part of a fifth, not including the vs., of the New Testament by the Greek Church. The case is not as though the substance of the S.S., were not already brought before the Chinese mind in the versions already possessed. And the fact that the style in these versions is so different is not without its value in so large a country as China, where minds so differing in culture are to be met and instructed. The language allows of different versions, each in its own style, and each having its own value. So far as those versions are revised and made faithful to the original, as well as intelligible to the Chinese, the cause of truth is advanced, and approach is made to unity."

In answer to the *Second* question of the Circular "how many in your Mision favor the scheme," seventeen writers report the views of the local Missions to which they belong. Of these, *ten* Missions are reported as favoring the scheme, if it prove to be practicable, *three* are

reported as opposed; while *four* are supposed to be in the affirmative though some doubt is expressed on the point.

The *Third* and *Fourth* questions of the Circular may be conveniently taken together, as the writers to some extent have so treated them. These relate to the choice of delegates to a Translating Committee or Convention. While some of the writers reply categorically, others propose in detail their plans, and state their views at some length. There is of course room for wide variety of opinion on such a subject. I give a mere outline of the strictures and proposed plans in consecutive paragraphs, which may at least serve the purpose of future reference, if there should be occasion for it.

(*a.*) The mode of selecting delegates, proposed in the Circular, is not fitted to ensure success in completing the translation; for the persons really qualified for such work are not numerous. It is notorious that there are differences amongst us as to fundamental principles on which such work should be conducted, as wide to-day as they were at a time past.

(*b.*) Each Mission in its collective capacity cannot satisfactorily choose delegates. The representation must be sectional as well as denominational. Some of the methods pursued by the Revision Committee of the English Bible might be profitably followed.

(*c.*) Not necessary nor desirable that the Translating Committee fairly represent the various Societies at work in China. Scholarship and orthodoxy, the chief requisites, are not equally distributed among the different Societies, hence it would be a mistake to have each Society choose a delegate to represent its interests in the Committee. Let each missionary have two votes one for England, and one for America.

(*d.*) The plan of universal suffrage not good. Men fitted to deal with such delicate subjects as Bible Translation will not be brought forward by representative election. There are Missions in which only colloquial has been studied. Are such to send representatives? There might be a wider Committee to receive suggestions and be a medium of communication between the different Missions and the Translators: but the Translating Committee itself should be small and select, not formed on any geographical or denominational principle, but composed of men for whose Chinese scholarship we have substantial guarantees, and who at the same time are devout students of the New Testament in the original Greek.

(*e.*) Each *Mission* need not be represented, but five or six of the leading Protestant Bodies. One Central Committee to go over and be responsible for the whole work and have power to give out to scholars the books or parts of books (to translate); but the Committee to revise and settle all the work. The Central Committee not more than five men. Too many will never finish the work.

(*f.*) Let *Denominations*, instead of *Missions*, be the basis of representation, as these six—Methodist, Baptist, Episcopalian, Lutheran, and two Presbyterian. As a minimum, choose three American Translators, three English, one Baptist and one German.

(*g.*) Let a large Committee go over the work first, each person taking an assigned part and preparing it after a style previously agreed on. A small Sub-committee to revise and unify the work. The larger committee to consist of *seventy*, if they can be got; the smaller one of from *five* to *ten*, and *two* of the number making a final revision.

(*h.*) Each Mission should have the privilege of expressing its choice as to delegates and preliminaries. Each translator to work at his own station, and general meetings held a few times, as at beginning, middle, and end of the work. Divide the Books among all, first the New Testament then the Old Testament each to have a portion (to translate) and send to others for criticism. Finally a majority to decide, the translator of the portion having the casting vote, in case of a tie. The Committee may consist of eight or twelve members, willing to unite and holding moderate views. Else all fail.

(*i.*) Each Mission in its collective capacity—viewing its different fields as one—choose one or more delegates, according to a previously arranged basis of representation, to a meeting to be held in Shanghai in May, 1881, which may called a Translating Convention. Choose from its own members from five to nine to compose the regular Translating Committee. If possible, let these reside temporarily in S., meet daily and give themselves wholly to the work till done.

(*j.*) Each Mission, or group of Missions choose its delegate or delegates, it being distinctly understood that no Mission is restricted to choice of delegates from the members of its own Mission. Younger Societies, which have lately entered the field and have fewer competent Chinese scholars, may nominate those of an older Society. The qualifications, sought in the translators, not so much Hebrew or Greek Scholarship, as a wide and thorough acquaintance with the Chinese written language. Divide the English Missions into five groups—London Mission, Episcopalian, Presbyterian, Methodist, Inland Mission and Baptist—each group to nominate two members, either of its own or another Mission. Supposing the last two groups to send up the names of one or more already chosen by the others, the total would probably not exceed six or seven. The same number should be chosen by the American Missionaries, one delegate for each of the four societies—American Board, Baptist, Protestant Episcopal, Methodist—and *two* allowed for the large body of Presbyterians.

(*k.*) Let each Mission Society be invited to send a representative to act on the Translating Committee; not necessarily chosen from its own Mission, but one whose acquaintance with the Scriptures and knowledge of Chinese are likely to be useful in securing accuracy of interpretation and elegance of style. Let two of the Translators be a Sub-committee to receive suggestions from persons not on the Board and to lay before the whole Board whatever may seem to them worthy of consideration. The Bible divided up among all; and when each has finished his portion let him read it to the others for criticism, copies of his Mss. having been previously placed in their hands.

(*l.*) A Translating or Revising Committee of experienced men, faithfully representing the leading Missionary Bodies. A single mem-

ber may represent a distinct Society, or even two or more Societies. The subject to be fully canvassed now, and correspondence opened with the home Societies. On their approval the requisite arrangements to be made here. Better to do the work at Shanghai by delegates there assembled, than by distant and uncertain correspondence. Let a President be appointed to prepare a draft to be duly submitted to the others. A very large Committee not desirable. A few of the best scholars and such as are likely to act in harmony would suffice.

(*m.*) Great difficulties in the plan of a Committee of Translation appointed by the different Missions. Each member would be supposed to take a portion of the Bible and supply a first draft for the rest to criticise and revise. Then the Committee must meet at some central place, not merely to consider each other's criticism, but to go through the whole of each one's draft and settle the text verse by verse—a tedious process lasting perhaps for years—to secure any degree of uniformity of style out of so many different drafts. Would the men best fitted be willing to leave their stations for an indefinite time? Would the amount of uniformity arrived at be likely to satisfy either the Committee or the Missionaries? Could some seven or eight really good Translators be supplied, each one from a different Mission? The work exceeds that of the Revision (not Translation) which is being done in London by some of the best scholars of the day. Better entrust the work for a *first draft* to one person (his name given by the proposer of this plan), and in order to make the work a Union version, let it be submitted to a representative Committee of Missionaries for their criticism, which would be carefully considered and adopted, as far as possible, by the Translator. For the rest of the criticisms and final settlement of the text, two or three of the Committee can meet with the Translator.

(*n*). Some one has suggested that the draft be made by one man to secure uniformity of style. But would all the rest be willing to take the place only of critics? And would it be just to require each to go carefully through the entire Bible in the original languages, examining the translation of every verse, the version being at the same time that of another? Would their criticisms be authoritative or only advisory? A small Committee of six or seven would be more likely to succeed than a large one and would do equally well. The versions now existing would take the place of a "first draft" of a new translation and very great help would be derived from them. Not advisable to have the draft of the translation of the entire Bible committed to any one man, much less to have the whole work in his hands. The question of "terms" to be left to those who print and use the version.

(*o*). The work should be done by a Committee, not by an individual, the Committee representing, as far as possible, the different Nationalities, Churches and Societies. All the Denominations to be represented, if they have men capable of undertaking the work: but no incompetent man should be selected, even though that should involve the non-representation of a Society, or even of a Denomina-

tion. We want the best version that the Protestant missionaries can produce, and the best men must be sought and pressed into the service. No considerations of courtesy in respect to Church or Society should induce us to elect an inferior man to the exclusion of a more competent one. The Committee should be small. Six able men would do better than twelve.

The answers to the *fifth*, *sixth*, and *seventh* inquiries of a Union version, think that the work should be undertaken at once, or as soon as the preliminary arrangements can be made. There is also a like unanimity in regard to following the interpretation of the new English Revision and accepting its critical decisions. "That revision should be regarded as final, so far as the meaning of long disputed passages is concerned." I do not quite understand some of the writers and fail to see the application of what they say to the case in hand. One says in substance that, as the English Revision is not published, we may go forward without having any regard to it. Others say "wait till the English Revision is issued, then begin the Union version." But is not the Revision of the New Testament certain to appear within a few months? And will it not take a year or more to select delegates, correspond with the home Societies, and settle preliminaries before the work on a Union version can be fairly initiated? In regard to *place*, Shanghai is usually suggested. One writer says Shanghai, or Chefoo. Others speak only of "some central place." As to *methods* and *means* for carrying on the work, some of the writers anticipate these points in their discussions about a Translating Committee, as will be seen above. Others are more brief. One has significantly and tersely jotted opposite the seventh you of circular, "Shanghai, Prayer, Bible Societies." Another remarks, "place, method and means best decided by members of the translating Committee." A third says "Let the American and English Bible Societies divide the expense" equally: while a fourth suggests that the travelling expenses to the place of meeting may be met immediately by the different Missions, and that salaries with expenses of teachers and houses may be equally divided by *three* Bible Societies. It is also suggested that expenses may be met by the Bible Societies and proportionate contributions from the various Missionary Societies.

In regard to this scheme of a Union Standard Version, one of the oldest and most experienced missionaries makes some remarks which deserve careful notice as a fitting sequel to this report. "The possibility of such a work being done, so far as the British and Foreign Bible Society and various Missionary Societies are concerned, will depend on the strong representations that may be made on the subject, and the form to be taken on the matter. For instance, the urgent necessity that is said to exist not only for a revision, but for a new version, must be clearly shown, both to warrant the withdrawment of any from their proper missionary work, and the expenditure that would be incurred in the proposed service."

To close this report, I may add that two of the letters received, one from the South and one from the North, contained interest-

ing and valuable remarks on subjects aside from the immediate aim of the circular. The one related to the proper rendering into Chinese of the Hebrew word for which Jehovah is used in the English: the other to principles of translation, nomenclature, and right arrangement of the Books of the Bible. The writers can readily state their views on these subjects in the columns of the "*Chinese Recorder*" now or hereafter, in the event of a favorable issue of the movement for a Union version.

In review of the subject, I add a few remarks. Only eight of the writers gave express permission to use their names in this report. Probably many others would not object to such use. But as they have failed to say so, it seems to me best to withhold all the names. It is a disappointment that so small a number of the missionaries have given their views, and some may think that the aim of the circular is thus defeated. The 47 writers (including author of circular) may, however, be taken as fairly representative. Twelve have been in the field ten years or more; twelve, twenty years or more; and six, over thirty years; leaving seventeen who have been in the field less than ten years. Of the thirty-year class, there remain only three or four who have sent no answers to the circular. Assuming then, that these writers are representative and reckoning on such a basis, it follows that three-fourths of the missionaries are affirmative, and *one-fourth* negative, on the question of a Union version. One of the writers, who speaks of the great obstacles, says "still the proposal for a Union version in easy *wên* must meet with general favor. I cannot oppose a movement looking toward a Union version for all our Missions."

But what about the *one-fourth* negative votes. A good degree of unanimity must be secured before such a work is undertaken. It will never answer the desired end to enter upon it with a decided negative of *one-fourth* of our number. Some, though comparatively few, insist that a new version is not needed; that the Mandarin with revisions of the classic versions, are all that are required for our work. Others seem to be appalled by the obstacles and risks, and say that the scheme is utterly impracticable. But may not the most or all of them even, be induced to modify their views, when they find so large a majority as *three-fourths*, ready and hopeful? One sanguine writer says, "the rock upon which the original delegates split is sunk, and I see no good reason why a new Union version should not be made and printed as the Tract Society prints its books with each set of terms." Whether that rock is sunk or not, those who understand the art of navigation should be able to keep clear of it, and of the shoals that appear in its neighborhood.

Again, some fear that the movement will lead to the evil of drawing young missionaries into heated discussions on various points. I do not so read the signs of the times. Is there not a different spirit abroad in our ranks? One writer, who has been only four years in China, says, "I have, personally, a horror of seeing the *term* question brought up again, or any wrangling on principles of translation." Does not a like spirit prevail to a very large extent among the

younger men? And are the older men, who have seen their fifteen, twenty, or thirty years of service, at all disposed to enter again the arena of controversy? A few perhaps, but not many.

Some think that the *term* question must be first settled, others say that it will not be a Union version, unless only one set of terms is used. In a strictly logical and absolute sense this view is correct. But the aim of the Circular does not reach so far, though it looks hopefully toward it. And it is presumed that missionaries, who favor a new version, have the same aim and hopes. One writer, already quoted, thinks the version will be a Union one, though the "question of terms is left to those who print and use it." In a second letter, he says "the arrangement in regard to *terms*, *T'ien chu* for God, and *Shêng-ling* or *Shêng-shên* for the Holy Spirit, at the option of the missionaries, is unity." I agree of course with the first, and, if the occasion should arise, could vote cheerfully for the arrangement suggested in the last quotation, as good for a Union version.

Some again, seem to overlook the fact that the call is for an easy *wênli* version, in which all can unite, and not merely or only for an improvement of the old classic version. The new version would be the foundation for a concordance and for commentaries in the same easy, plain style, current throughout the empire among the moderately educated classes, while it would eventually commend itself even to the literary class by the perspicuity and simplicity of its style.

The policy of "withdrawing valuable laborers from regular missionary work" is also questioned. Much might be said in reply. In brief, the work on a Union version is so important as to justify it. Missionaries generally do more or less literary work. Without it, results would be more meagre, and success not fully assured and permanent. Older men find themselves unable to itinerate as much as they did in their younger days, but their ripe experience and scholarship fit then for the indispensable literary work at hand. Besides, an arrangement might be made by which translators could do most of the work at their own stations. This would allow them to spend part of the day in the study, and the rest in more active missionary labor to the advantage of their health and their wider usefulness. The outcome of a consecrated spirit and faithful work on translations and commentaries effective in the teaching, training, and building up a Christian Church in China, might not be less valuable than all the eager, unsparing service of their earlier years.

There are indeed obstacles in the way of a Union version. They are many and great, and we ought not to shut our eyes to them. We must avoid the risks of undue haste, and go over the whole ground carefully and prayerfully, before we undertake so great an enterprise. But, at the same time, we need not unduly magnify difficulties. These are met and overcome in many hard undertakings, else the wheels of progress would be blocked and "the world cease to move." We trust that the discussion on *terms*, principles of translation, etc., will never be injuriously revived. We want Union. If there could be a conference of well chosen delegates to arrange for the translation of a Union version in easy wên-li, it would in our opinion be an

immense gain to the cause of Christ in this land. And if a single set of *terms* to designate God and the Holy Spirit could be agreed upon to be used in that version, the gain would be still greater. I very gladly put my name on record in favor of the movement.

C. C. BALDWIN.

A Present.

DEAR SIR,—

Mr. T. Watters, the author, has left with me a number of copies of his work on "The Tablets in a Temple of Confucius." I am at liberty to present a copy to such Missionaries as would like to possess that valuable book. Any who wish to avail of Mr. Watters' generous offer, will receive the volume upon application to

Yours truly,
W. S. HOLT.

SHANGHAI, 18 PEKING Road.
17*th Dec.* 1880.

EDITORIAL.

IT has frequently been referred to in the pages of the *Recorder* that it would be desirable to know what tracts or books were in preparation. At the request of a friend we now open a column with the heading "Current Literary Projects" in which to record the proposed plans of all who wish to send them to the pages of the *Recorder* for the information of others, in hope those who have any literary work in hand or near completion will send the title and the purpose of the work and when it is likely to be completed to be entered in this column.

We return thanks to those friends of the *Recorder* who have sent in papers for publication and the reports from the different fields. We hope to receive a still greater number that we may enter upon the new year with a large stock in hand. We will be glad indeed to see the *Recorder* increase in excellence with every succeeding number. It is the proper time at the close of the year that the agents at the several Ports see to the renewal of the subscriptions for the next year. This and the preceding number may be presented as specimens of what the subsquent nnmbers will be and as much better as the friends of this Journal will make it. There is room for the increase of the number of the subscribers if the proper effort is made by its friends. It is not those who are published as Agents at the different places who may solicit subscriptions. All are requested to get new subscribers as well as to renew their own subscriptions.

A. P. HAPPER.

Missionary News.

Births, Deaths and Marriage.

BIRTHS.

At Taiwan-foo, Formosa, on the 18th of August, the wife of the Rev. David Smith, of a daughter.

At Hankow, October 4th, 1880, Mrs. Race, of the Wesleyan Mission, of a son. Posthumous.

At Peking, on the 25th October, the wife of Rev. W. Brereton, of a son.

At Tientsin on October 30th the wife of Rev. H. D. Porter, M.D., A.B.C.F.M., of a son.

At Shanghai, on the 31st October, 1880, the wife of Rev. C. DuBose, Soochow of a son.

At Ningpo, on the 6th November, the wife of Wm. A. Wills, C.I. Mission, Hang-chau, of a son. (still-born.)

At Tsinan-foo, on November 7th, the wife of Rev. J. Murray, American Presbyterian Mission, of a son.

At Tientsin, on November 8th, the wife of D. Stenhouse M.D., of the English Methodist New Connexion Mission, of a son.

At Ichang, on the 10th November, the wife of Edward P. McFarlane Medical Missionary, of a son (still-born.)

At Ningpo, on Friday November 26th, the wife of Rev. J. Butler, American Presbyterian Mission, of a son.

MARRIAGE.

On the 23rd of November at Grace Church in Ningpo City, by the Rev. J. Bates, R. J. Landale M.A. (of the China Inland Mission,) only son of R. Landale Esq., of Edinburgh, to Mary Jones, stepdaughter, of the Rev. F. F. Gough of the Church Missionary Society.

DEATHS.

At Ningpo, September 1st, 1880, Mr. Edmund Wheatley of the I. M., Customs.

At Owatonna, Minnesota U.S.A. Sep. 14th, Mr. E. C. Holt, younger brother of Rev. W. S. Holt, Shanghai.

At Kwie-yang-fu, September 25th, Ebenezer William son of Mr. and Mrs. G. W. Clarke, of the "China Inland Mission."

Arrived.—On October 21, Rev. and Mrs. Absalom Sydenstricker to join the American Presbyterian Mission, South, at Hangchow.

On October 29th, at Hongkong, per P. & O. s.s. *Téhéran*, Rev. J. Campbell, Taiwan-foo, on his return and Mrs. Campbell, Rev. J. Watson, for Amoy. Rev. Wm. Thow for Taiwan-foo, Miss E. Murray for Taiwan-foo all of the English Presbyterian Mission.

On November 19th, Sigourney Trask, M. D. of the Am. M. E. Mission, Foochow, on her return.

Misses Sears and Yates to join the Am. M.E. Mission in North China.

On December 9th, per *Takasago Maru*, Rev. and Mrs. Royal and child, and Rev. and Mrs. Maclean, and Rev. Mr. Loeher to join the Am. M.E. Mission, South, Shanghai.

On December 14th, per *Mirzapore*, Rev. A. Williamson LL.D., of the United Presbyterian Church of Scotland Mission, Chefoo, on his return.

Per P. & O. s.s. *Mirzapore*, Rev. and Mrs. A. Dowsley and two children to join the Church of Scotland Mission at Ichang.

Per s.s. *Oceanic*, about Dec. 18th, Rev. L. W. Kip, D.D. and Mrs. Kip American Reformed Mission, Amoy; Rev. and Mrs. S. B. Partridge, and one child, American Baptist Mission Swatow, on their return. Rev. and Mrs. Mason and one child to join the American Baptist Mission, Ningpo. Rev. and Mrs. Stout and two children, American Reformed Mission, Nagasaki, on their return.

Per *Hiroshima Maru*, Dec. 22nd, Rev. Dr. and Mrs. C. W. Mateer of the Am. Presbyterian Mission, Tengchow-foo on their return.

Per s.s. *Gaelic*, in December, Rev. and Mrs. White and Rev. Mr. Fulton to join the American Presbyterian Mission, Canton.

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Departed.—On October 30th, Mrs. R. Nelson and three children, American Protesant Episcopal Mission, Shanghai, for the United States.

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Japan.—Mr. D. W. C. Jencks, of Kobe, writes us as follows;—Another Christian periodical has been started, this one in Tokio, Mr. Kozaki, pastor of a Church there, connected with the American Board Mission, being the editor.

Mr. De Forest has recently made a tour in the interior and has repeatedly had audiences of 1200 to hear the preaching of the Gospel.

At Imabari, where our Mission has organized its first Church on the island of Shikokee, 700 yen have been raised for a Church building and the Church and pastor are doing a good and growing work.

The Buddhists are making great efforts in opposition, through preaching and the press, they having started a newspaper to advocate their faith.

Peking.—The American Methodist Mission here has had a very different ending to a vexatious delay from that of Rev. Mr. Mc'Kibben at Swatow. In the Sub-prefectural city of Teunhaw-chau, three or four hundred *li* North of Tientsin and East of Peking. "Property was purchased in immediate proximity to the Chou Yamen, to the transfer of which objection was made by the Magistrate. On appeal to the Governor-General, it was decided that this should be exchanged for other property in the city equally eligible. Several vexatious delays occurred before the matter was consummated, but at the recent visit to the city the deeds were made over to the Superintendent of the Mission duly stamped, and possession taken. Cases of this kind show that whatever may be the theoretical interpretations of treaties, right of foreign residence in the interior is officially conceded in the very highest quarters, although unfriendly local officials can often render it difficult and dangerous."

Notices of Recent Publications.

Western Healing Gazette. Canton. Medical Mission Hospital 1880.

This is the commencement of a very interesting and important Periodical. It meets a great want. The wonder is that something like it was not commenced long since. The object is to improve the readiness of the Chinese to read anything in the form of a newspaper to disseminate among them some knowledge of the advantages of western science and skill in the healing of diseases. It of course will serve as a most admirable advertisement of the Hospital of the Medical Missionary Society in Canton. The first number contains fourteen short articles on as many different subjects all timely and adapted to diffuse useful knowlege. A list of the subjects will show the wide range of topics. (1) On Hospitals. (2) The Medical Missionary Society. (3) New discussion of internal disease. (4) Some Notice of a Native Benevolent Association. (5) Method of treating scalds and burns. (6) Genuine and False Quinine. (7) The commencement of inflammation in the eyes. (8) Amputation of the leg. (9) Amputation of the Arm. (10) Difficult cases of Tumours. (11) Aneurisms. (12) Treatment of the Insane. (13) Internal piles. (14) Externalpiles.

We wish every success to this publication designed to extend the knowledge of western healing among the Chinese.

China Review, July and August, 1880.

This first number of a new volume of this Periodical appears with an usually rich table of contents. The first article by E. H. Parker is on a very interesting subject, "The educational Curriculum of the Chinese." For it must be a matter of great interest to all students of the human mind what are the studies which are used to develop and train the mental faculties of so large a portion of mankind. The discourse delivered by Dr. L.P. Marques on the occasion of the celebration of the Ter-centenary of Louis de Casnoens is of exceptional interest from the fact that the Poet was for a while a resident of Macao. All the readers of the *Review* will be interested in the continuance of the successive numbers of "Modern Biography in China." This number is also above the average in the extent and variety of its notices of New Books. We are especially gratified to give increased publicity to the opinion of the *Review* in regard to the use of opium which it expresses in noticing the report of the opium

refuge at Peking as published in the *Recorder*. The Review says; "We cordially side with the missionaries in believing that opium is an unmitigated curse in China. It may be a question whether the revenue of India, or British interests would not be imperilled were the opium trade suddenly abolished, but we consider that every sane and straightforward man should admit that opium is an intolerable curse. The political side of the question may be taken at leisure but let us have the truth at once."

It gives us much greater pleasure to call attention to matters in which we agree with our contemporaries than to notice the points in which we do not agree. We wish the *China Review* every success.

The number for Sept.-Oct., is a full number. A number of the articles are in continuance of those from the last number with the same characteristics and excellencies.

The India Evangelical Review, A Quarterly Journal of Missionary thought and effort. Vol. VII. No. 1. July 1880. Calcutta. India.

THIS Review was formerly printed at Bombay, but with a change in its Editor, the place of publishing is also changed. The present Editor, is the Rev. K. S. Macdonald. Missionaries in China will be interested in seeing what subjects occupy the thought and pens of their Brethren in India. The contents for this July number are as follows; I. Christ, neither Eastern now Western, but the Son of Man. II. The Santals. III. The later Hindu Translations of the Bible. IV. The Primitive Religion and the Rig-veda. V. Hindu Widows. VI. The Independence of the Native Church. VII. Among the Chundals of Gopalgunge. VIII. Bible Distribution. IX. The Provisions of the Education Dispatch of 1854: what they are and how far carried out. X. Notes and Intelligence. From this list of the subjects discussed in this number, it will be seen that some of the subjects engage our attention here; but there are others that do not come within our range of thought. The article on the Education Dispatch of 1854, which has been spoken of as the charter of Education in India is written with greater vigor of thought and diction. It points out wherein the Indian Government has failed to carry out the very excellent principles which were laid down in this celebrated dispatch. The new Viceroy of India, was called upon by an influential Deputation in London, before he left for India to press upon him the desirability of carrying out the provisions of the Dispatch in their integrity. The Deputation was introduced to the Viceroy by Lord Halifax, the Author of the Dispatch. The answer of the Viceroy was highly favorable to the views of the Deputation. And a great advance in the education of the Masses of India is hoped for from the action of the New Viceroy. This Review is conducted with ability, and there are many articles in its several volumes that are valuable to all Missionaries.

Report of the Rev. L. H. Gulick M.D., *Agent of the American Bible Society for China and Japan, respecting the Bible for* 1879.

THIS is a very complete and interesting account of the Bible work as carried out by the agents of the American Bible Society in these two countries during the year 1879. The work of that Society in China has three principal centres, Peking, Shanghai and Foochow, respectively in Northern, Central and Southern China. The Sacred Scriptures are printed and kept in store by the Mission Presses at each of these places.

The Chinese Scriptures, as printed by this Society, are in seven different dialects and form a Catalogue of *ninety one* different volumes, of which thirteen were published at Peking, thirty three at Shanghai, twenty six at Foochow, thirteen at Amoy, one at Swatow and five at Canton. The amount expended for the manufacture of books during the year has been $3,455.09. The number of pages has been 11,714,000 pages in 70,000 volumes. The amount put in circulation was as follows; Bibles, $2,2215, Testaments 4,290, Portions of S.S. 67,980. This distribution has been effected by Missionaries in connection with their regular work, by native laborers in the same way; but the largest part by Messrs. Thorne and Bagnall, and a number of native colporteurs who have been under immediate supervision of some Missionary. The report gives many interesting incidents of the result of Bible distribution in leading individuals to the knowledge and reception of the salvation made known in the Gospel. These statements also show that there is an open door for the circulation of the Bible or portions of it by sale and by gift throughout all this populous land. It is stated that "the great want of the work is to find men, both native and foreign, adapted and called of the Lord to the laborious work of distributing the Sacred Scriptures now so abundantly provided."

The event of the year in Japan, was the completion of the Translation of the N. T. into Japanese. The total publication in Japan was 19,408 volumes making 1,642,792. The circulation has been of Bibles 200, Testaments 1,967, Portions of S. S. 23,945. A most important fact exists in Japan giving great facility for the dissemination of the S. S. It is this, several of the largest booksellers of the capital are willing to keep on sale the S. S. and send them to their correspondent houses in the country. It is stated that the S. S. are already kept for sale by nearly 150 different booksellers about Tokio. May each succeeding year witness a greatly increased extension of this blessed work.

The Missionary Conference, South India and Ceylon, 1879.—Vol. I, II. Madras, Addison & Co.

THE Report of the proceedings of this Conference fills two volumes one of 475 pages the other of 516. The papers prepared for the meeting were of two kinds, the one historical, giving an outline of the several Missions, which were not read but which are published in the second volume. These are of great use for reference and as giving an account of the work from the beginning in connection with each Society. The other papers were on topics for discussion. The discussion occurred after the reading of the paper on each separate subject. The names of one hundred and nine men are given as members of the Conference, of whom some were natives, some were civilians, but the great majority were Missionaries. The arrangements for the accommodation of such a large number were very convenient; the facilities for holding their meetings enabled them to get through a great amount of work in seven days as the meetings were held from June 11th to the 18th in 1879. A list of the subjects on which papers were read preparatory to the oral discussions will show the wide range of Missionary topics that came before the body. It will also perhaps present some points, on which some of our readers will wish to present their views to their Brethren in the pages of the *Recorder*. I. Vernacular evangelistic work in town and country. This was divided into three items, viz; Itineracy, Street preaching and preaching in Rooms, and work in town and country. II. Accessions to the Christian Church. There were four papers one on each of the following topics: New Converts; Motives of the Catechumens; The mode of dealing with new converts, and How to deal with New converts in things temporal. III. The Higher Education; Its value as a Christianising agency. IV. Educated Hindoos; Their attitude to their own religion and to Christianity, and efforts to reach them. V. Middle and Lower Class Education VI. Female Education. Under this head papers were read upon three several topics. Day schools for native girls, day schools for different classes, Zenana Teaching, work among Mohammedan women. VII. Sunday schools,—under the heads of Sunday schools for Native Christian children and Sunday schools for non-Christian Hindoos. VIII Orphanages, and Industrial Establishments. IX. Medical Missions. X. The Native Church. Papers were read and discussed on these topics, viz; Present Condition of the native Church in South India and means of progress: The dangers of a Christian community emerging from Heathenism; and the relation of Foreign Societies to Native Churches. XI Mahommedans. XII. The native ministry, (*a*) Training of native agents; (*b*) The relations of native ministers to Missionaries and to local governing bodies: (*c*) The principles which should regulate the salaries of native ministers so long as they are dependent upon foreign

support. XIII. Colportage. (*a*) Tract colportage; (*b*) Bible colportage. This list of subjects shows what a wide and comprehensive range the discussions passed over. They were all very practical and apposite, referring to the every day work of Christian workers. It must be evident to every one, that such meetings of Missionaries, from different fields and different Missions, to confer over the practical details of the great work of diffusing the knowledge of the Gospel must be greatly beneficial to all who are able to participate in them and next to this is the reading of the carefully prepared report of such discussions and papers. Where there is such a number of topics passed in review we cannot dilate on them. But we recommend to all who can to get a copy of the Report.

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